

ANOTHER PERSPECTIVE
General Stewart's characterization of The Truth about Porto Rico
by William Stearns Davis and Frances Bent Dillingham

Printed by *Brooks Atkinson*

THE CHRISTIAN WORLD

*being the first
of the month
number of*

THE CONGREGATIONALIST

Dated 3 November 1900 and Numbered 44



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"HER MOUNTAIN LOVER," A NOVELETTE BY HAMLIN GARLAND,
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Frank R. STOCKTON,
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Gen. Lew WALLACE,
Chas. Dudley WARNER,
E. Stuart Phelps WARD,
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and others.

NOVEMBER NUMBER.

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"Her Mountain Lover," First Chapters of a Novel by Hamlin Garland.

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A Story by Charles Dudley Warner.

"The Education of Sam." The story of a dog, to be followed by other papers by the same well-known contributor.

"Her First Horse Show," a Story by David Gray.

The author of "Gallops" here contributes a capital story, especially appropriate to the month, with full-page picture by F. Luis Mora.

Illustrations in Colors

accompany an article by Maurice Thompson on "My Midwinter Garden" and the account of the work of a new sculptor by Mrs. Van Rensselaer. The color pictures include three beautiful full-page reproductions of this sculptor's work, and exquisite pictures of the birds and flowers of a Florida home.

A Yankee Correspondent in South Africa, by Julian Ralph,

with special reference to the treatment of war correspondents by army officers.

The Problem of the Philippines, by Bishop Potter.

His recent tour in the far East has provided the Episcopal Bishop of New York with material for a timely series of papers of which this is one.

The Other Contents

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THE CONGREGATIONALIST

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The Christian World

Our Portrait It is fitting that in this second Christian World number we should place upon the cover the picture of Maj.-Gen. O. O. Howard, U. S. A., retired, in whose honor, next Thursday, a banquet will be given in New York by distinguished military men and civilians, the occasion being his seventieth birthday. The affair promises to take on a certain national character in view of the guest's record as a soldier and his prominence in times of peace as well as in war. Few Congregational laymen are better known than General Howard, whose eventful career is reviewed elsewhere in this paper by President Rankin of Howard University, for many years his pastor and a lifelong friend. This spontaneous movement, originating with his friends in the army and navy, to do him honor as he passes the significant milestone of three-score and ten, will touch General Howard deeply, while Christians generally will rejoice in this fresh evidence that a man of pronounced religious character and of faithful and at times of heroic Christian service is to receive due commendation in an assemblage so representative of the best life of the nation.

The A. M. A. Meeting The hold which the American Missionary Association has on the rank and file of church people was made manifest at Springfield last week. There is much in its history that stirs the popular heart, while the thoroughly democratic character of its enterprise appeals to all lovers of liberty and humanity. Moreover, the practical side of its multifarious activities juts out so prominently that in these days when quick recognition is accorded to Christianity at work the outside public is readily attracted to its meetings. The association was never in a healthier condition, its operations on the field more successful and its constituency more loyal or more representative of the best life in our churches, lay as well as clerical, and the Springfield meeting will give a great impetus to the work of another year.

The Decline in Church Attendance A Unitarian minister has been writing a series of articles in the *Transcript* to show why popular interest in the churches is declining. He has, of course, laid much of the responsibility on ministers, who do not know the wants of the people, and a full proportion on the churches for maintaining outgrown creeds and customs. But he has not wholly excused those who absent themselves from public worship. This task has been assumed by two correspondents, one of whom is an ex-minister. He has diag-

nosed the situation and finds the cause of the trouble wholly in the ministers. "They are intellectually eunuchs" and morally cowards. They are all pretty much alike. The rationalists have little to say except to criticize the orthodox supernaturalists, and these latter either dodge the questions of the day or turn their attention to subordinate points. "The sermons of most ministers are a patchwork of traditional commonplaces and a discreet avoidance of fundamental questions." The reason is not stated why the writer is an *ex-minister*. Doubtless it is by some compulsion, not from choice. But it is sad to think that a trained minister who knows so thoroughly what the people want is shut out from serving them, and can only fire hot shot at his brethren from behind a *nom de plume*. Another writer, however, finishes the whole matter by saying that the church is outgrown, while the world is advancing its moral standard. In the line of progress men no longer need the church, but the church must come to the world to learn how to live. The significance of this discussion lies in the fact that the sense of sin and of obligation to God, the necessity of worship and of the communion of believers, are left out of the account. The minister is measured simply by his ability to interest spectators, and the church by its value to such persons as a social factor.

The Central Aim How many pastors, we wonder, have thought of the work of the coming season from the point of view of one central object of endeavor, or of one particular truth to be constantly exalted. We know one church, whose minister, without making any special parade of his intention, has seized upon the thought of loyalty to Christ to bind together his teachings from Sunday to Sunday and to be brought with regularity in one form and another to the attention of the people. Are you scattering your instructions and pursuing a random pulpit method from week to week, or are you aiming at a definite mark and pushing home quietly but forcefully some commanding truth of the Christian revelation?

The Massacres of the Missionaries in China Letters to the American Bible Society from their chief agent in China, Rev. John R. Hykes, and dispatches to the *Chicago Record* are authority for the statement that when the allied forces reached Paotingfu last week they found conclusive evidence of the murder of those missionaries of the American Board, the Presbyterian Board and the China Inland Mission of whose deaths the world heard some time since.

The escape to the interior of the guilty viceroy, after surrendering the city, owing to a lapse of discipline on the part of the allied commanders, is inexcusable in view of the share the viceroy had in the awful atrocities which were committed upon the foreigners in that hotbed of Boxerdom, the details of which are indescribable and fiendish. Mr. Hykes also sends details of the devilry of Yu Hsien, governor of Shansi province, where the mortality among the missionaries was even greater, most of the thirty-seven missionaries being beheaded in one day in the presence of this governor and his court, their bodies then being thrown to the dogs, only to be rescued by the native Christians and decently buried. Two hundred of the latter suffered death five days later because they would not recant. Nothing that has been said by travelers about the callousness or flinty-heartedness of the Chinese seems exaggerated in view of the reports that are now coming in.

**Disciples of Christ
in National Convention**

Disciples of Christ hold all their mission board anniversaries simultaneously and make them the occasion of a general awakening throughout the denomination. Three thousand persons assembled in Kansas City a fortnight ago. In spite of the fact that this last year followed an anniversary one, when an exceptional effort was made for offerings, there was scarcely any falling off in gifts. The church extension board has been successful in the special effort to raise \$250,000. Disciples were among the first to take up work in San Juan, Porto Rico, and report excellent results there. A regular anniversary feature is a communion service, partaken of at Cincinnati last year by 10,000 persons and this year by about 4,000. The Bible chair project in the colleges, inaugurated by the woman's board, is growing in favor, and money is accumulating to make Minnesota, Georgia and Virginia chairs permanent. If the accessions to Christian churches last year are divided by the number of ministers in that denomination, the quotient will exceed seventy—a number not equaled by any other religious body in America. An effort is being made to establish on the shore of Delaware Bay a Disciple institution similar to the Ocean Grove of the Methodists.

**A Great Event
in Scotland**

On Thursday of this week the final step was taken at Edinburgh in the union of the Free Church of Scotland and the United Presbyterian Church. The three Presbyterian bodies—the United Presbyterian, the Free and the Established—with a membership in the neighborhood of 1,000,000, include the large majority of

the church members in Scotland. The first two of these bodies united have a membership considerably over half a million, and the United Free Church is now the strongest religious organization in the country. This union must strengthen materially the argument for disestablishment, since it leaves quite in the minority the body which draws support from the state and claims to represent it. The movement which culminates this week has been in progress for more than a generation. Its triumphant success after apparent failure under the noble leadership of Guthrie, Candlish and other great men ought to give encouragement to those who are laboring for greater manifestation of Christian unity. The Free Church, because of its uncompromising Calvinism and its opposition to the use of musical instruments and of hymns other than the Psalms in public worship, resisted the movement. But both bodies have become united in opposition to state patronage and endowment of religion, and gradually have come into a harmony of spirit which naturally results in unity in organization. Indeed, it has long been said that the Presbyterian churches of Scotland are three bodies with one spirit, while the High, Low and Broad parties in the Church of England are three spirits in one body. The movement evidently is not ended by this week's action. It will go on toward the union of all Presbyterians in Scotland, and to the complete freedom of the church from dependence on the state. The Western section of the Alliance of Reformed Churches throughout the world has sent its congratulations to the united body through its secretary, Rev. Dr. W. H. Roberts of Philadelphia.

Principal Rainy The undisputed leader of Presbyterianism in Scotland is Rev. Robert Rainy, D. D., for thirty-eight years principal of New College, Edinburgh. He is now seventy-four



PRINCIPAL RAINY

years old. To him both sections of the new United Free Church would naturally turn as their choice for moderator of their first meeting. He is the most remarkable personage in Scottish ecclesiastical councils. No man has so strong a hold as he upon the Free Church, or is so often made a presiding officer in its public gatherings. He is unaffected and unassuming, always courteous in speech, with an instinct for divining and guiding the feeling of assemblies. In the religious history of Scotland no event probably will stand out

with greater significance than the union into one church of two long divided branches, consummated in Edinburgh Oct. 31, 1900. And no name will be so prominently associated with that event as the name of Principal Rainy.

At Waupun, Wis., there were a Baptist, a Free Baptist and a Disciples' church, each with a small congregation and a decaying meeting house. They united in a federation which later became a Baptist Union Church. A new house has been built, new converts received and the new organization promises to be successful and permanent. This experiment was made a text at the recent state Baptist anniversary for a discussion of the possible union of the three denominations. The representative of the Disciples who had been asked to speak was absent. A Free Baptist pastor showed that the only important difference between his own and the Baptist denomination concerned the question as to who might partake of the Lord's Supper, a question which is more and more being left to local churches. He urged that co-operation might be begun, and that where weak churches of both denominations exist in the same town they might unite. State agents of the two denominations might work in harmony. So much of brotherly action between Christian bodies holding the same faith and seeking the same end seems reasonable. For such churches to work against one another, especially in small towns where such rivalry is sure to weaken both, seems utterly unreasonable. If the national organizations take up this question and place the arguments in favor of union fairly before the local churches, it would seem that Christians must find themselves drawing closer together. And this movement need not be limited to two or even three denominations. That way lies greater strength for the church and greater respect for it on the part of the world.

Progress in Episcopal Sunday Schools In our issue for Oct. 18 mention was made of the Philadelphia Institute of Teacher Training for the Modern Sunday School, which is open to all Christian workers. Still more extensive is the work of the Episcopal Sunday School Commission for the diocese of New York, whose annual report was presented to the diocesan convention last September. Three lecture courses for teachers were given last year in different churches. The first course was on Principles of Religious Education, by Bishop Doane, Dean Hodges, Pres. G. Stanley Hall and Professors Charles De Garmo, F. M. McMurry, C. F. Kent and R. G. Moulton. These lectures, all by masters in the art of teaching, are soon to be published in a volume and, with other books, are to be made the basis of study for training classes in New York city. Twelve normal reading courses have also been arranged as guides to simple elementary practice in religious teaching, and these courses may be taken up by the teachers in any Sunday school. Thus far the commission has not formulated any system of lessons, but a special commit-

tee has been appointed for that purpose, which has the assurance of co-operation from representatives of several universities. These are among multiplying evidences of interest in Biblical and Christian instruction of the young, which indicate the approach of a new era for Sunday schools. The time is ripe for it. It should command the co-operation of all the churches and earnest prayer that it may meet a great and growing need.

A Rising Christian Worker One of the most cheering facts in the present religious situation is the coming forward of young men of the type of Speer, Mott and Moody to take

WILLIAM B. MILLAR
Army and Navy Dept. Y. M. C. A.

up the responsibilities devolved from a previous generation. Another such man is William B. Millar, now charged with the responsibility of directing the army and navy department of the international committee of Y. M. C. A. A Western man by birth and education, he has already, though only thirty-five years old, accomplished a large work. He was the executive head of the Christian Commission work begun at the outbreak of the war with Spain, and of late broadened to include labor in behalf of our soldiers in the Philippines and in China. The new Naval Home in Brooklyn, of which we presented a picture in our last Christian World number, owes much to Mr. Millar, who offered valuable suggestions regarding its equipment, gained through a careful investigation in England of the Weston and other well-known homes for seamen. He is now overseeing the operations of association workers who follow our soldiers to distant lands. Christians generally will rejoice that such a potent force as the Y. M. C. A., and one so well directed, is at work to counteract the terribly demoralizing tendencies of army life.

Misleading Uses of Statistics The churches need to be spurred to greater efforts to save souls. Reasons may be found in their present conditions either to discourage or to arouse them, according as the facts are arranged. A speaker at the Boston Congregational Club last month quoted from the Year-Book the statement that the net gain for the last year of all the churches of the denomination, with a total membership of 630,000, was only 1,640. From this he drew the conclusion that the labor of 384 members for the entire year resulted only

in the conversion of one person. Replying to these statistics, Dr. G. M. Boynton in the *Boston Post* points out that the additions on confession last year were 24,514, which would be one recruit for about every twenty-five persons. It should be remembered also that the total membership includes a large number of the very old and the sick, who cannot do evangelistic work. Nor is the work of building up the kingdom of God and the promotion of righteousness throughout the world to be measured wholly by the number of additions to the churches at home. To the statement that the gain in Sunday schools was very small the answer is made that the true condition can be shown only by taking the average for several years. For example, in 1893 the net gain was only 2,200, but the next year it was nearly 31,000. The average gain for the last forty years has been about 12,000. Christian zeal manifests itself in different ways in different times. Christian faith is not dying. The cry of reproach or of despair will not kindle it afresh, but it will respond to the call of hope. Elijah under the juniper tree was utterly unreliable as a compiler of religious statistics. He saw only the figure 1, and that stood for himself. He overlooked just 7,000.

The Press Preaching the Gospel Neither war, famine or plague silences the message of the printed page. The anti-reform movement was rapidly gaining headway in China last year, yet 856,156 copies of the Bible or of parts of it were circulated, an increase of fifteen per cent. over the preceding year, and they are being read today in thousands of homes. These volumes are only a small part of a vast Christian literature which is making for itself a place with the reading public. A Japanese, not a Christian, has recently issued a life of Jesus, confining his work to the gospel narrative. He had already written lives of Buddha and Confucius. He says in his preface that he is not, either in family, education or experience, a Christian; that he has made no attempt at criticism or any affirmation that the religion is true or false, but he confesses that "he has been, as was the ancient Roman, astonished at the teaching of Jesus, so different from other religions." No doubt many Japanese will read this life of Jesus who would not read the Bible. As in China and Japan so in many lands the foundations are being laid by schools and printing presses for a preaching of the gospel through the lives and thoughts of the people which no national convulsions or disasters can destroy.

The Outsiders' Mistake A reform which we hope to see accomplished early in the new century is an illumination of the popular mind in regard to church membership, of which many in all parishes have a perverted view. The church suffers occasionally from an anxiety for accessions, which results in receiving to membership some who take the step lightly and unadvisedly; but it suffers more because people look only, or chiefly, at the solemnity of the matter and refuse to take upon themselves vows which they fear they cannot keep. In

their intense regard for the welfare of the church and their fear lest they as members bring disgrace upon it, they really prevent its progress, and by their refusal to confess Christ before men neutralize the pastor's strongest appeals to others to come into the church. Example is contagious. People who love the church can do more for it from within, in spite of occasional stumbles, than the perfect man who stands aloof and by his attitude declares that he has no need of Christ and the church.

The Car as a Bearer of the Gospel

One proof that the church is not as slow as some of its critics affirm to adapt itself to modern conditions is had in the success of the chapel



car work, carried on since 1891 by the American Baptist Publication Society. No less than six cars, like that pictured herewith, are in use along the main trunk lines west of the Mississippi. The railroads transport them without charge. Each cost about \$7,500 to build, and perhaps \$2,500 more a year to maintain. Two evangelists, often a man and his wife, accompany each car. They have been particularly useful in the frontier settlements, where they often drop the seeds out of which grow both Sunday school and church. They perform, also, a ministry for railroad men who, being constantly on the road, are deprived of ordinary church opportunities. Indeed, it is estimated that through the services conducted in these cars, the distribution of literature and the personal influence of the workers several thousand persons have been brought into the Christian life.

Fruits of Famine

The devastations of famine and pestilence which have swept over very large sections of India must leave permanent impressions for both good and ill. On the one hand, the sight of thousands dying uncared for, of neglected bodies of the dead in fields and by the roadside, the descriptions of

neglect of suffering relatives and of indifference to terrible human need will harden many hearts and further cheapen the sense of the value of human lives. On the other hand, these things will deepen the sense of responsibility for humanity in those who have done something to relieve its wants and will bring closer together in mutual esteem those who have sought in Christ's name to minister to the naked, the sick and the stranger. An evidence of the good results of the famine is shown in a remarkable circular letter issued by Dr. Welldon, who recently went from England as the Bishop of Calcutta. He addresses it, not to his own religious body only, but to all Christians who have taken any part in relieving human suffering in India. He says that the experience has drawn Christians of all names nearer together and is drawing non-Christians nearer to Christ. He says that half the money he has distributed has come to him from persons not members of the Church of England, that the work has made those engaged in it forget that they belonged to different denominations and remember that they are "all one in Christ Jesus"; and that the sacrifices made by Christians for those widely separated from them in race, religion, moral ideas and social customs has taught the people of India the beauty and sanctity of Christian faith as no preaching could have done. The awful trials passed through have united many in the purpose to fulfill the law of Christ by bearing the heavy burden of a vastly numerous people.

Converted French Priests

So many Roman Catholic priests have become Protestants lately in France that an institution has been established at Sevres where they may find temporary shelter and care after having abandoned their livings, and a special periodical has been started in their interests. More than 300 are stated to have left the Roman Catholic Church within two years. A singular fact is that the French Protestant churches are said to look upon this movement in their own direction with some suspicion. This may be because there is apt to be an untrustworthy element, composed of restless and ill-balanced persons in any such movement. Moreover, even the discreet and consecrated need considerable instruction and training in Protestant doctrine and practice. No matter how intelligent and devout a converted priest may be, his conversion to Protestantism does not qualify him to become a Protestant pastor at once, although most of them seem to expect to continue in the ministry. The French Protestants evidently have a somewhat difficult and delicate task on hand, but it has come in answer to their own prayers and they will not fail to perform it wisely. From many sources we have gathered the information of late that Roman Catholicism in France has lost much of its former hold upon both people and priests, and probably the new movement towards Protestantism will spread swiftly.

The newly-selected president of the Southern Pacific Railroad, Mr. C. M. Hays, now general manager of the Grand

Trunk Railway in Canada, who will succeed to the place held by Collis P. Huntington, was born in Illinois and began his career as a brakeman. He will get a bigger salary than the President of the United States, and earn it. America still spells opportunity.

Current History

Domestic Politics New York city has been the scene of great Republican and Democratic mass meetings at which Messrs. Roosevelt and Bryan have been the star speakers. Mr. Bryan has at last been forced to answer, nominally at least, certain searching questions put to him throughout the campaign by his opponents, but they hardly satisfy. He is not explicit enough. Speaking in New York last Saturday evening, he avowed himself again as a free silver man, who temporarily had relegated that issue to a subordinate place, imperialism having taken precedence. In New York and in New Jersey Mr. Bryan has attracted large crowds of hearers, and if attendance upon public meetings were to be the gauge of popular approval, he might well flatter himself that he stood a good chance of election. But this contest is to be settled, in the East at least, by men who are not being converted by oratory, Republican or Democratic. The cold facts of history, economic and political, will determine this election. Mr. Woolley, the Prohibition candidate for president, with his parlor car and lieutenants, has been in New England during the past week.

Additional polls of instructors and students in the colleges of the country point to the re-election of Mr. McKinley, unless it be that these intelligent, and as a rule, patriotic men, representing the great middle class population of the country, are far astray and out of touch with the average man, to which indictment they must plead guilty if the *Springfield Republican* is to be believed.

The Anthracite Coal Miners' Strike Off President Mitchell of the United Mine Workers' Union has declared the strike of the miners in the anthracite coal mines of eastern Pennsylvania off, the struggle of forty odd days having ended in what is an impressive victory for the miners, the operators having conceded a wage advance of ten per cent., to last at least until April 1, 1901, and the abolition of the sliding scale in districts where it was in operation. The companies also have agreed by formal notice to take up with their own operatives the other grievances, and President Mitchell urges the miners to act immediately in this matter, presenting their case in "an orderly, businesslike way." Inasmuch as the law of the state *now* provides for semimonthly payments when demanded, President Mitchell urges the miners to serve notice that they expect to be paid semimonthly. There are a few mines whose operators have not made the desired wage concession, and in these the strike will be continued, those returning to work agreeing to contribute to the support of those still on strike. But the great majority of the men resumed work on the 29th.

What of the Future The ulterior motives which have controlled the operators and miners in this affair we do not pretend to fathom; doubtless they exist along with the superficial and surface reasons. Both parties in the industrial war are to be congratulated on its termination with so little violence or bloodshed, and President Mitchell, by his moderation and tact, has won a very high place in the ranks of American labor leaders. Public sympathy has been with the miners and not with the operators, and it has been retained to the end, so law-abiding have the miners been. Discussion of the issues raised in this controversy will go on, we trust, for it is an open question whether control of a commodity like coal should be in the hands of private owners, and even more questionable whether the control of the commodity under private ownership should be in the hands of railroads chartered for other purposes and too much the football of speculation and gambling to make it advantageous for the public to have a necessity of life used as a pawn in the struggle for corporation supremacy.

The Alvord Defalcation The discovery last week that C. L. Alvord, the note teller of the First National Bank of New York city, had appropriated—no! that is too common and mild a way of stating it—had stolen nearly \$700,000 from that bank during the past few years without the officials detecting it, and without their suspicion being directed toward him in any way by the open and flagrant high living of the man and his wife, is a discovery which, taken together with a similar recent exposure in Elizabeth, N. J., makes the general public somewhat distrustful of banks in general and the Federal examiners in particular. Our observation of banking operations is not wide, but so far as it goes it leads us to infer that banks are erring sadly in two directions: they are not adequately remunerating their employees, and hence they openly tempt their employees to steal, and they have too many dummies on their boards of directors, who either are unqualified to detect irregularities or are too busy to perform their duties in this matter properly. Bank officials are justified in keeping the closest sort of watch on their employees' habits, morals and expenditures. Bank depositors have a right to expect that bank officials will do this, and that the examination of books and securities by them as well as by Federal examiners shall be frequent and rigid.

Max Muller's Death The public had been prepared for news of the death of the Rt. Hon. Friedrich Max Müller, corpus professor of comparative philology at Oxford University, his illness having been long and threatening. Born in Germany in 1823, the son of a famous and beloved German poet, he had the best education that Germany could give, Dessau, Leipsic and Berlin Universities enrolling him as a student. Early in his student career he turned his attention to philology, especially to the languages of Asia, and finding the soil comparatively unworked and surpassingly rich he continued to cultivate it until in due time he became an unrivaled author-

ity on the languages, religions and philosophies of India. As editor of the definitive editions of the Rig Veda—six volumes—and the Sacred Books of the East—fifty volumes—as author of a monumental work on the Ancient Sanskrit Language, as author of lectures on language and on the philosophical systems of India, as lecturer on the Hibbert and Gifford foundations, and as the compiler of delightful autobiographical works full of reminiscences of the eminent savants and statesmen of his time, for many years he has been one of the greatest figures in the European circle of men of letters and scholarship. He arrived in England in 1847 for the first time, and since that day, with varying degrees of intimacy and recognition, he has been identified with England rather than with the land of his birth and his fathers. He had taught at Oxford since 1854, first filling the chair of modern languages. Edinburgh, Cambridge, Dublin, Bologna and Buda Pesth Universities had conferred upon him their highest scholastic honors. Continental scientific and learned societies had honored him with unusual prodigality. All of which indicates the substantial character of his attainments and his personal worth. In pioneer work in the great new field of comparative religions, study of which has so profoundly modified Christian apologetics and must still more, he was greatest.

France Throws off Parisian Yoke Premier Waldeck Rousseau broke silence and spoke for the French ministry last Sunday and declared the policy of the coalitionist body, which he heads, congratulating the republic that the last six months had given time for a cooling of passions growing out of the Dreyfus episode, and for a demonstration that, even though Paris may not be with the ministry, the French people are, which, if it be a fact, is one of profound significance for France and Europe. Hitherto Paris and France have been synonymous, and the republic has been at the mercy of the Parisians' whims and passions. If now the substantial, more moral and none the less liberty loving men of the country and the other cities of France have decided that the time has come for the nation to control the capital and not *vice versa*, then outside of France faith in France will increase and her era of regeneration may be nearer than had been anticipated.

Chinese Negotiations Proceed Slowly News from China indicates that by suicide or decapitation following imperial decree the guilty officials are slowly passing away. But Prince Tuan still remains alive and many another guilty official, and the diplomatic corps in Peking, dissatisfied with the slowness with which the imperial authorities act in a matter which all have agreed is vital and must precede further diplomatic negotiations, chafes at its comparative powerlessness.

Everything points to acceptance by most, if not all, of the Powers of the Anglo-German agreement as a model to be followed in the matter of partition of China. There has been some delay in giv-

ing formal adherence to the proposition because of the third clause of the treaty, which it was thought might have some esoteric meaning. But it is a delay which candor will abolish. Proceedings in Peking lag, too, because of some measure of uncertainty as to the validity of the credentials of Li Hung Chang and his colleague.

Von Bulow, the new German chancellor, is a man of strong leanings toward joint action with Great Britain and America, whose policy will be to cement the compact which already exists; and Von Richthofen, the new foreign minister, has long been known as an Anglophile. All of which is significant and cheering to those who believe in Teutonic solidarity.

To one who loves Great Britain and wishes her to remain powerful it is pleasant to see her men of affairs awaking at last to the truth expressed in a recent speech by Lord Reay, "For imperial defense the board of education is as important as the admiralty and the war office." But an educational system dominated by an ecclesiastical establishment cannot do the work which the kingdom needs.

Great Britain has heard news from South Africa which has tempered her exultation over returning London volunteer soldiers. Jacobsdal has been retaken by the Boers and the situation is still so strained that Lord Roberts dare not return home. His leniency in dealing with the Boers is being roundly condemned in some circles in London by men who believe that just now the greatest severity would be the greatest mercy in the long run.

The explosion, and consequent destruction of life and property by fire and shock, in the building in New York occupied by the Tarrants, who were wholesale dealers in drugs and chemicals, would seem to point directly to the need of legislation forbidding the carrying on of such business in the crowded centers of cities. More than one hundred persons' fate is uncertain as we go to press, and the area of destruction covers acres on the West Side of lower New York.

The movement for the restriction of the suffrage has reached Georgia, Governor Candler in his message to the legislature last week recommending that "an amendment to the constitution be submitted to the people, providing for a qualified suffrage, based on an educational or a property qualification, or both." The most intelligent of the Negro leaders of the South will not protest against this if the intention is to enforce the law fairly against the illiterate and shiftless whites as well as the similar class among the blacks.

The Congregationalists of England and Wales face grave problems due to the inadequacy of the Independent polity to meet present day needs. The *Examiner*, the denominational organ, insists that the Congregational Union set about drastic reconstruction, and seconds Dr. Joseph Parker's plea for a policy "of genuine unity, thorough sustentation of

ministry, complete solidarity of missions and a reconstituted scheme of ministerial education."

The Sunday Evening Service

The second preaching service has come to be one of the most serious problems of pastors and of churches. Often it is left almost wholly to pastors for solution, the churches giving to it little attention beyond rather unsympathetic criticism. This fact gives a peculiar pathos to some of the replies from ministers to exhaustive questions on this subject printed on page 626.

Some elements in the problem are clearly brought out in these answers. It is plain that those who do active Christian work on Sunday do not feel the need of the second service for themselves. Teachers in the Sunday school, leaders of Christian Endeavor and other meetings, and those who visit the sick or do other specific personal work usually have two, three or more services. For them the evening service is the fifth spoke in the wheel.

One phase of the problem which needs more serious consideration is the question whether the churches do not weaken their influence and dissipate their spiritual energy by dividing up into many small societies on lines of age, sex or special object of interest. The organizations in the local church have become so numerous and diverse that of many congregations it never can be said, as it was said of the disciples in Jerusalem on the day of Pentecost, "They were all together in one place." And without such united assembling pentecostal power cannot be expected.

Some provision ought to be made by every church whereby all the people in its neighborhood can share in public worship at some time on the Lord's Day. When they are already provided for, to multiply services is to waste power, not to generate it, both in pulpit and pew. In many communities the morning service, the Sunday school, the Christian Endeavor meeting do offer opportunity for worship for all who can be induced to attend, and none too much time is left for them for home life, Bible study and private meditation.

But in many other communities there are considerable numbers who cannot be brought into these services. Servants are busy in homes during the day. A working and boarding-house population does not bestir itself in the early hours of Sunday but is wide awake in the evening. In such communities it is the plain duty of the church and one of its chief opportunities to have an evening service, earnest, impressive, reasonably brief, and made compelling in its influence by prayer and song and sermon. It takes the whole church to maintain such a service, and other meetings on Sunday should be so arranged as to bring all the church into this one. Then the pastor will give a message whose joyful emphasis, tender pleading and persuasive faith will be the voice of all the Christians assembled with the Holy Spirit moving them. Such preaching may not be "in persuasive words of wisdom," but it will be "in demonstration of the Spirit and of power." The whole congregation

will come expectant and will not be disappointed.

Each church, then, has to settle for itself the problem of the Sunday evening service. Where it is a vexing question, it ought to be settled and not left to crush the minister and dishearten the people.

Impatience in Politics

In every national election so far back as we remember some citizens have refused to vote because no political party satisfied their ideals, and others have voted reluctantly for what they considered a choice of evils. Both these classes justify their position on high moral grounds, believing their own intelligence and conscientiousness in public affairs to be greater than any of the candidates appear to possess who have prospect of election. They doubt whether able and trustworthy Christian statesmen can be found and chosen to public office.

We would invite such persons to consider once more on the eve of the election whether their position does justice to their country or to those who govern it. Are not as large a proportion of those officially doing the work of statesmen Christians of high character as are to be found in any calling except the ministry? We believe that this country never has had a President whose consistent Christian life was freer from just reproach than William McKinley's. Nor has any President chosen for his Cabinet men of more honorable records in private life, or as a whole of more conspicuous ability. In the face of problems certainly as grave as ever confronted American leaders, and affecting more lives and greater interests than ever before, they have commanded the increasing respect of statesmen in other nations. Most, if not all, of them have put aside private business of great value and on very moderate salaries have given themselves diligently to the affairs of state. Evidence seems plain that they are doing this in response to the call of duty. Is it fair to demand of them the impossible? Is it wise in a time so critical as the present to vote to displace them by untried men who condemn their work and advocate untried theories?

A single example shows the unreasonableness of the demands made on the Administration in the heat of the campaign. Orators are pointing out its failure to regenerate Cuba and make it an independent nation. It is less than two years since the Spanish army withdrew from Cuba. What has the Administration done since that time? It has introduced into the chief cities a system of sanitation which has greatly reduced the death rate and prevented a vast amount of suffering. It has cleaned out loathsome prisons, set free hundreds of persons who had been confined in them without charges or trial, erected more than 3,000 free public schools, opened asylums for orphaned children, built hundreds of miles of first-class roads, reduced taxes, encouraged industries, reformed the courts so that justice is impartially administered, established and is maintaining conditions of stable peace without aid of military forces, advanced the island a long way toward self-govern-

ment, and is faithfully keeping its promise to help Cuba to independence.

Of course the work is only begun. What many impatient men demand to be accomplished by one administration will require more than a generation. The process is age-long. But Cuba, the Philippines, China are feeling as never before the impact of modern Christian civilization. Its influence is partial and imperfect, but the disturbance it creates shows that it is felt and gives encouragement of progress. We believe that the President and his associates are meeting the great demands made on them with a conscientious Christian purpose which deserves the support of Christian men. We believe that the promise of Mr. McKinley to give to the Filipinos the best government of which they are capable, with as complete freedom as is possible, he intends to fulfill. So far as our voice and vote can go, they will be given to support his purpose. But we expect that the result will be accomplished only after years of controversy and discussion, much of which will seem to be vexatious, but which really will be working out the solution of great problems in government.

Professor Bowne lays down as a principle of ethics that "in any case, when we cannot do the ideally best, it is the part of practical wisdom to do the best we can." That is far better than to do nothing, and it applies to our choice of voting or not voting in the election next week.

Wendell Phillips was a great reformer, who insisted on the immediate abolition of slavery and refused to vote because the Constitution of the United States protected it. He scathingly denounced Abraham Lincoln because he would not immediately declare slavery abolished. Lincoln acted with his party, hated slavery, did what conditions permitted to restrain it and finally struck the blow which emancipated the Negro race in this country. We acknowledge the greatness of the reformer and honor his ideals. But we believe the larger service to humanity was done by the statesman.

Men who have little idea of the complexities of government insist that the President has power to do what they think he ought to do, and they may refuse to support him unless he will realize their ideals at once. We do not expect that those we have helped to choose to office will be free from mistakes. We hold our judgment in abeyance concerning some matters which we do not yet understand. We judge these men by their character, their intention and the reasonable working out of their declared policy. So judged we believe William McKinley is worthy of the hearty support of Christian citizens, and we believe that those who hesitate will more honor their citizenship by voting than by refraining and faultfinding.

I know not yet, admits the wise.
I know, the braggart fool replies.
Midway the modern highway lies,
I do not know, but criticise.

Two hundred thousand persons saw the Passion Play at Oberammergau this year, and it is estimated that nearly \$1,000,000 were brought by them to the village and spent there. The surplus of income over expenditures is to go toward paying for a comprehensive system of water supply and drainage.

Union of Congregationalists in Benevolent Work

Eleven years ago the National Council appointed a committee of nine "to see whether there cannot be some readjustment of the work of the societies in the home field so as to bring about more unity and economy of labor." Since then several committees have studied the situation and have made reports but without much result. The latest movement was initiated by all the national societies themselves, and the report and recommendations of the committee of nine appointed by them appear on page 633. In brief, the committee proposes one annual meeting, with delegates appointed by the churches to act for all the six societies, each society to have its own board of directors and one secretary chosen by its board; two treasuries and treasurers, one in New York and one in Boston; a committee equitably representing all the societies to supervise the collection of funds and the publication of literature, and to provide for such harmonious relations between the societies as will secure the greatest economy and efficiency in the field.

If this plan shall prove acceptable, many of its advantages will be at once apparent. It will bring all the Congregational clans together once each year for the review of all their benevolent work. It will bring into vital and harmonious relations all the administrative forces, will simplify their organization and reduce expenses. It will prevent confusion in presenting the work to the churches and will promote systematic giving to all the societies, and it will secure harmony of action in the entire missionary field. The plan originated by the societies is now before them and the churches for discussion. We hope it will have thorough consideration and that, with perhaps some modifications suggested by further experience, it will be put in operation as soon as is practicable. It should have some place in the program of each state association, and it deserves the attention of local bodies. Any conclusions reached as a result of discussion may be sent to Rev. R. T. Hall, New Britain, Ct., chairman of the committee of nine.

Lessons from the Gospel by James

This epistle is full of gospel of a very distinctive character. No more practical really than that uttered by Matthew, Luke or Paul, it has a certain homely directness, a close pertinence to common people and everyday life, which no other New Testament writer illustrates in the same degree. We realize the author's wide knowledge of human life and character; his shrewd, keen, penetrating vision; his plain-spokenness, at once blunt and kindly; and his disposition, without losing sight of the theoretical and spiritual aspects of religion, to emphasize its active, practical side.

There is nothing new or striking in the teachings of James. Make your religion evident in your life, he says. Exhibit your faith in service. Overcome sin by persistence and humility. Keep up heart

to the very end. Do not be beguiled by appearances. Cherish a calm, supreme faith in God. But by plain precept and vivid illustration he makes clear, lasting impressions. Perhaps no other book of the Bible has supplied more quotations to the common speech of Christians than this epistle.

It supplies a suggestion as to our service as well as our personal religious growth. The preacher, the Sunday school teacher, any one who would appeal effectively to others in Christ's name, should study it. Its terse, unadorned, business-like manner arrests and holds attention. Its blending of brusqueness and tenderness interests and touches. Its positiveness tends to convince. It is severe yet friendly and even affectionate. It teaches us how to use our common human nature and experiences in the spirit of consecration for the Master's sake.

We know little about the writer, but he is immortal in literature because of this one short letter. How little he doubtless supposed, as he wrote it, that it would mean to the succeeding ages what it has meant.

The history of the epistle teaches afresh the familiar truth that he who does his best day by day may prove at any time to have done a work of eternal significance.

In Brief

All around the horizon, indeed, is the sweep of this, our second, Christian World number. Religious activities in this country in various branches of the church, the notable A. M. A. meeting at Springfield, the wide field of Christian progress among the nations of the earth, England, Scotland, France, China, India, Japan and other countries are passed under review. We have added this month to our staff of coadjutors representing other denominations Prof. A. W. Anthony of Lewiston, Me., who will hereafter speak for the Free Baptists. The second installment of "sermon glimpses" will be found no less readable and instructive than the first, and they reveal the drift of pulpit discourse in different sections of the country. We call attention also to a new feature on page 634, our Christian World Catechism. The special articles—those on the Hall of Fame, Dr. Carroll's on Porto Rico, Mr. Rankin's on Great Men and Their Bibles, Dr. McKenzie's Illusions and Mr. Davis's story—all help to maintain the standard we have set for ourselves in these Christian World numbers.

For next month an equally attractive schedule is in preparation, which can only as yet be partially announced. One of the illustrated articles will be from the pen of Miss Frances J. Dyer and will describe Holy Year in Rome. Another, that friend of children old and young, "Mr. Martin," is preparing out of material gathered in his antiquarian researches. It will be embellished with many reproductions of quaint pictures and will bring to light a forgotten book, marvelously popular in the early part of this century and used in many a home as a religious instructor. The question touching the training of children which it raises will be considered by an eminent advocate of modern pedagogical methods. Dr. Foray of Cambridge, Eng., will discuss in this number Christ's Creation Crown. There will also be a review of the life of Phillips Brooks soon to be issued, a story of exceptional interest and power, and on the cover a portrait of a distinguished religious leader now prominently before the public.

He who never attempts anything for Christ will never accomplish anything for him.

Restful times are trustful times, and brotherly love is the best traveling companion.

If only every temperance address could have the good temper and depth of the one by Rev. Dr. William H. Cobb published in the November *Pilgrim Teacher*!

The clergy have spoken on the matter of a second Sunday service; now let the laymen conscientiously face their duties in the matter. That they have duties it is needless to add—perhaps.

Some stirring Y. M. C. A. state conventions are being held this autumn. That at Fall River last week touched the community as few religious gatherings do.

Frederick Louis Godet, D. D., minister of the Reformed Church of Switzerland since 1836, author, professor of exegetical and critical theology for fifty years at Neuchatel, his birthplace, died there Oct. 29, aged eighty-eight.

Dr. John G. Paton, who was taken ill last September while holding meetings in Canada, is in Glasgow, Scotland. While he was benefited by his voyage, he is compelled to give up public speaking but expects to continue to help the missions in the New Hebrides by his pen.

The quincentenary of Chaucer's death has been celebrated in England during the past week with appropriate ceremonies, and a few adequate estimates of his career and attainments have appeared in the American press. We hope to have in our Book Number something that will call to mind his place in history.

The Prayer before Election which appeared on our cover last week is serving the uses which we had in view in placing it there. One congregation at least will repeat it in concert next Sunday morning. It wouldn't harm any voter to read it and to offer it as his own petition before going to the polls next Tuesday.

A poll of the bishops of the Protestant Episcopal Church at the missionary council in Louisville, Ky., last week showed that the division of opinion as to their duty at the polls on the 6th was almost exactly similar to their sectional attachments. The Northern bishops will vote for Mr. McKinley, the Southern for Mr. Bryan.

The question of Dr. Hazen's successor as secretary of the National Council was carefully canvassed by the provisional committee at Hartford last Friday, but no decision was reached. Rev. J. S. Ives of Hartford was elected registrar in place of Rev. W. H. Moore, who resigned, and an outline program for the next meeting of the council at Portland, Me., in 1901 was submitted.

Mr. Talcott Williams, who on page 615 writes so discriminately on the result of the poll for the Hall of Fame, is one of the most encyclopedic and versatile of American journalists, whose work on *The Press* of Philadelphia and in our leading monthlies and quarterlies has made him well known. He is the son of Rev. William Frederick Williams, D. D., in his day one of the leading missionaries of the American Board in Turkey, where the son was born.

Long years ago certain Alabama planters endeavored to frighten Josiah Quincy, then president of Harvard, into debarring Negroes from gaining an education there by the threat that Southern patronage would be withdrawn if the Negroes were admitted. Mr. Quincy politely informed the Alabamians that Harvard was not discriminating against men on race lines, and ever since that day Harvard has been particularly friendly to the Negro. An echo of that ancient feeling comes now in

news from Cornell University that a Mr. St. John—what an irony in the name—of New York, but bred in West Virginia, has refused to remain at Cornell University as a student because he has two Negro classmates whom he must meet in the classroom as equals.

Others hereabouts are availing themselves of this exceptional opportunity.

The Truth About Porto Rico

BY H. K. CARROLL, LL. B.
Special U. S. Commissioner to Porto Rico

I am asked to answer the question, "Has the United States blighted the prosperity of Porto Rico?" I shall try to do so without reference in any manner to the pending campaign, simply stating the facts as I find them.

Unquestionably, Porto Rico has suffered since the stars and stripes was raised over the palace in San Juan, Oct. 18, 1898, and government by the United States began. I will state as concisely as possible how it has suffered.

1. By decline of prices of sugar and coffee. This decline began before the war, or at least before our occupation of Porto Rico.

2. By the interruption of agricultural industry by the war.

3. By the loss of a free market, or substantially free market, in which to buy and sell. Spain immediately imposed full tariff rates, and so did Cuba, against Porto Rico, and the United States did not remove its tariff barrier.

4. By contraction of the currency of the island. When Spaniards withdrew they took much cash with them, making money scarce and difficult to borrow.

5. By liquidation of their business by a number of Spanish merchants and bankers, preparatory to their return to Spain. This brought many estates into the market on forced sales at thirty days' notice, and utter ruin of the agricultural interests was only prevented by an order issued by General Henry in January, 1899, at my instance, suspending the law of foreclosure of mortgages as applicable to agricultural estates and machinery.

6. By the long delay in settling the relation of Porto Rico to the United States and the continuance meantime of the Porto Rican tariff against exports from the United States and of the Dingley tariff against imports from Porto Rico.

7. By the very destructive hurricane of August, 1899, which wrought widespread ruin, particularly among the coffee and fruit plantations.

8. By the refusal of Congress to declare free trade between the island and the United States.

I think we may dismiss without further consideration the causes numbered 1, 2, 3, 4, 5 and 7 in so far as American occupation and responsibility are concerned. They are not due in any degree to failure on our part to do our duty toward our new possession. It remains to consider the other two items.

The universal cry of Porto Rican merchants, bankers, planters and business men in general after American occupation was, "Cubatage! Cabatage!" (coast-wise trade). I could not make them understand that the President had no power to change the Dingley tariff. He could and did change the Porto Rican tariff, but he could not admit Porto Rican products into the United States at less than Dingley rates. Congress met in December, 1898, and might, of course, have adopted an act giving free entry to imports from Porto Rico. That would have been of immense benefit to the island, but I told the President that I could not make any report of value on the character of legislation needed for the island on an investigation of a few weeks, and I quite concurred in the gen-

eral feeling in Washington that Porto Rico be not taken up at the short session but be put over to the next fall, when the new Congress would be organized. Meantime, the conditions in Porto Rico could be fully canvassed and definite recommendations formulated. While, therefore, it was possible for Congress, at its short session to have adopted a short act dealing with the tariff, it did not at the time seem wise to bring up what would have been a burning question for settlement independently of legislation establishing a civil government in the island.

The tariff clause of the Porto Rican law adopted at the last session seems to me unnecessary, unwise and injurious to the interests of both the United States and Porto Rico. While its operation has allowed an increase in imports from Porto Rico in the five months ending Sept. 30 of three times as much as in the corresponding months in 1897 and an increase in exports to Porto Rico of four times as much as in the same months in 1896 or 1897, it stands as a bar, in my opinion, to the securing of American capital needed to put agricultural interests on a sound footing. Men who have money to lend will not advance it to the Porto Rican planters because of the uncertainty of the future.

The nub of the difficulty is this: if Porto Rico is to have free trade with the United States, it is possible for the planters to work their farms, sell their products and pay interest to their creditors; otherwise it is doubtful if they could do it. The tariff question is still unsettled. As Congress has imposed a fifteen per cent. tariff on Porto Rican products it may impose the full Dingley rates. It may do this at its next session. If, on the other hand, Congress were to vote to abolish the tariff entirely and give to Porto Rico the same rights of trade as New Mexico or the Hawaiian Islands enjoy, confidence in the future would be restored and the relief which Porto Rico so sorely needs in its agricultural interests in the way of fresh capital might be obtained.

In conclusion, I think we have no warrant for saying that the United States has "blighted the prosperity" of Porto Rico. That island has been the victim of circumstances over which, in the main, we had no control. We have given the island a more just, honest and efficient government than it had under Spain, though less liberal in some respects; we have done much to improve the schools and roads and the courts; we have abolished the government lottery and corrected other evils, and I believe the island is vastly better off under American than it would be under Spanish rule, but we have come short of generous, even of just, treatment of the Porto Ricans in the matter of their trade relations with us.

I know that the rates imposed by the new legislation are small, but the grievance is that any rates whatever should exist between the mainland and the island. I am glad, very glad, that Porto Rico is territory of the United States. I hope we shall not delay to give it all the rights and privileges and powers we give Spanish New Mexico and make its citizens not "citizens of Porto Rico," as the law absurdly reads, but citizens of the United States.

The Thoughtful Use of Hymns*

BY REV. EDWIN HALLOCK BYINGTON

[This is not to be a series of articles for casual reading, but of lessons for study. Certificates will be given to those who do the required work, with prizes for the five who do the best work on the entire subject. The members of a family or a Sunday school class or a group of friends may study together, but each must write his own paper. Try it as a Sunday afternoon study in the home, or give the first twenty minutes of the midweek meeting to it.]

LESSON I. THE ATTITUDE OF THE HYMN

Thoughtlessness is the bane of modern hymn singing. When I was in college we all sang college drinking songs; they neither expressed our habits and convictions, nor did they have the slightest influence over us; we scarcely noticed what we were singing. Too much of our hymn singing is as thoughtless. How many could write out the thoughts and Biblical allusions of their ten favorite hymns? Many Christians who could pass a fine examination on the Bible could not answer a few simple questions about the hymns they are constantly singing. Some of us need to study the contents of our hymn-books.

First, consider to whom hymns are addressed. From this standpoint they may be divided into several classes:

1. *Prayer hymns*: those addressed to God the Father, to Christ, to the Spirit, such as "Come, thou Almighty King." These constitute about half our hymns, some hymn-books giving only one-sixth of their space to them and others as much as two-thirds. In selecting a new hymn-book, always notice the number and prominence of this class. The great hymns of the Christian Church are usually prayer hymns. They seem to possess a peculiar vitality. Other hymns, however popular, are more apt to prove local and ephemeral.

2. *Sermon hymns*: those addressed to men, such as "Come to the Saviour, make no delay." Such hymns are legitimate and have been blessed of God, but they should occupy a secondary place. Modern hymn writers have gone to an extreme in producing them; they are used too much. Sometimes a so-called praise service has not a word addressed to God, consisting entirely of exhortations to men. It is not a praise service at all. The common objection to the choir singing at the congregation is not valid with these hymns. That is the way that they should be sung, for they are addressed to men and not to God.

3. *Personal hymns*: those addressed to self, such as "My soul, be on thy guard." While these are somewhat of a private character, they often uplift the soul wonderfully when a thousand hearts beat as one in singing them.

4. *Testimony hymns*: those addressed to no one in particular, but implying the presence of others; such as "From every stormy wind that blows." They bear testimony to the nature of God, or to the work of Christ, or to some Christian experience, and correspond to testifying in prayer meeting. Some are devotional; others doctrinal.

5. *Spirit hymns*: those addressed to

angels, Mary and the saints. The Roman Catholics have few sermon hymns, but many of this class; such as, "Dear Angel, ever at my side," "O purest of creatures, sweet mother, sweet maid," and "Hail, holy Joseph, hail." In Mone's great collection one volume is given to hymns to Mary, one to the saints and the last is divided between hymns to the angels and hymns to God.

6. There are many hymns which quote Christ's words, but I have noticed very few which represent Christ singing to men, as, "I gave my life for thee." If you find others, please let me know.

Theoretically we all recognize these different classes of hymns, but in singing them we often make no distinction in our minds. I have noticed people whose whole being seemed turned to God while singing, "Dare, dare to do right." To thus exhort the Almighty is as thoughtless and irreverent as to sing to the congregation, "O Thou whom we adore." Unless we realize the attitude of the hymn we are not in the condition to derive the greatest possible spiritual benefit from it. It might disturb a congregation to say, "Let us address the discouraged Christians present this morning in the use of the following hymn," but it would be correct, and the thoughts of that hymn would be realized as never before. We ought to think what we are saying when we sing, at least ought to notice whom we are addressing; ordinary politeness would require that.

I wish that every one reading this would send me a postal, giving me an opinion as to what percentage of the hymns in an ordinary church hymnal should be prayer hymns. I can report next month the expression of opinion thus made.

THE WORK FOR THOSE WHO WISH TO JOIN THIS STUDY

Required: Select ten choice hymns of the first class, and five each of the second, third, and fourth classes. Write out plainly the first line of each hymn, and send them to me some time this month.

Optional: Write a brief paper on any of the following subjects: (a) Are hymns of the fifth class right or wrong? Give reasons for answer. (b) The differences between a Roman Catholic Sunday school hymn-book and a Protestant. (c) Hymn-book titles; make a collection; classify, and express your opinions on them. (d) Is a special bodily position for prayer hymns, as for prayer speech, desirable: for example, standing for prayer hymns, and sitting through all others. (e) Ascertain number of prayer hymns in your church hymnal, Sunday school book, Christian Endeavor book, Gospel hymn-book. Are the marked differences you will find justifiable? (f) Make an entire service with hymns—an invocation hymn, a praise hymn, a prayer hymn, a sermon hymn, a testimony hymn, a benediction hymn, etc. (g) Discuss arrangement of hymns in hymn-book. Should it be according to tunes, to Christian year, to Apostles' Creed, to order of Bible verses at head of each hymn, liturgically, according to doctrines (as is now the common practice), or in the method outlined in this lesson? Optional work may be sent to me at any time in the future.

Beverly, Mass.

*The first of a short series to appear in the Christian World numbers.

Major-General Oliver Otis Howard

The Stirring Career and Lovable Personality of the Sturdy Christian Soldier

By REV. J. E. RANKIN, D. D.

"With long life will I satisfy him, and show him my salvation." General Oliver Otis Howard has reached his threescore years and ten. The smoke of all his battles has died away; the war of words, the garments rolled in blood, all gone. Men who were mistaken in him have risen up to honor his name, as a philanthropist, as a Christian, as well as the heroic fighter of many battles. Those who know him best, love him most, sympathize with him most in the loss of a son, as pure and noble as himself—his great sacrifice for his country's sake. Few of the great soldiers who survived him are left, Thomas and Sheridan, Sherman and Grant, Logan and McPherson and many a lesser name are gone. East, West and South, he has fought our battles for us, comforted and blessed our soldiers, fought in the Civil War, fought with the Indians, won them to honor him, given three sons to the service, has been lavish in his sympathies, lavish in his sacrifices.

I have been requested by the editors of *The Congregationalist* to say something appropriate to General Howard's seventieth anniversary. I might say it all in a single word. "The hoary head is a crown of glory, if it be found in the way of righteousness." For the head that was thick with jet black hair when the General lost his right arm at Fair Oaks, and stood unflinchingly those three momentous days at Gettysburg, gleams today as white as the snows of Hermon, though his cheeks have the healthy tint of the Alpine rose, which is fairest amid winter surroundings. All Christian people will greet him as theirs Nov. 8.

I came to Washington city in 1869. It was through the counsel of Dr. H. M. Dexter and the urgency of General Howard. Dr. Dexter said: "Come, Rankin, and go down to Washington and make that church a success." On a lecture trip to Chelsea, General Howard stopped at Charlestown to get assurance that I would accept the call of a church with a debt of \$75,000 and a membership of 130, just fresh from a difference of opinion as to the wisdom of encouraging colored people to unite with that church, a question of expediency, as we look at it now, but then regarded a question of burning duty. I had been to Washington and spent two Sabbaths. The second Sunday the General had a son born, which made the group of his children seven. A beautiful group, presided over by a mother as heroic as their father. After the night service I walked home with the General. Standing somewhere near Rhode Island Avenue and Seventh Street, he said, with characteristic ingenuousness and humility, "I have sinned with that man, over and over again!" alluding to his differences with my predecessor as to the above question of expediency. "I have sinned with that man, but you and I should get along together beautifully," and for the nine years of his residence in Washington never had a pastor a man more helpful, more loyal, more faithful. Everybody loved him and listened to his coun-

sels. He was always at the weekly prayer meeting, had a Sunday morning Bible class, gave liberally to every good cause. Indeed, giving was with him a dangerous luxury, he was so generous. I had not known him many weeks before he asked me if I had any money invested, and offered me, as a gift, a \$1,000 bond of the stock of the Young Men's Christian Association, which, of course, I did not accept.

There were three things in Washington he was bent on accomplishing, and which were largely accomplished through his direct or indirect agency. The establishment of a Young Men's Christian Association, the erection of a university and of a Congregational church. I never regarded him a very sectarian Congregationalist. He was converted in a Methodist revival when he was stationed in Florida. It was on this wise. At the close of a meeting, when the minister had preached on experimental religion, a call was made for inquirers. No one responded at first, while certain young men seemed to ridicule the situation. An inward voice said to him, "Are you not ashamed to sit there and hide your colors?" He went forward, his sword clattering at his heel, and knelt at the altar, and after a few nights made full surrender, a surrender never recalled. He had had religious convictions from his childhood. He remembers the night in a neighborhood prayer meeting in Maine when, a mere lad, he rose and recited a verse from the Bible. It was his first public avowal of a Christian intent. Converted in Methodist circles, he had been previously educated a Congregationalist.

He had been through a New England college. But in his army experience he had been largely with Episcopalians, so that he was almost literally without sectarian preferences. He was born a Congregationalist, new-born a Methodist, and in the army an Episcopalian. What cared he? The banner was one. It was only the variety of uniform and the different branch of service that made the distinction. This was one marked peculiarity of his religious life. He was always ready to lend a helping hand. For example, though his natural affiliations were with the American Missionary Association, he accepted the presidency of the Home Missionary Society, and aided in the effort to lift a large debt in its behalf.

My pastorate of fifteen years (1869-1884) in Washington was most fortunate in noble and heroic men and women. If I mention only the names of the men, the women are included. There were Lewellyn Deane, Daniel L. Eaton, William F. Bascom, General Whittlesey, Gen. G. W. Balloch, F. H. Smith, Dr. O. F. Presbrey, Silas H. Hodges and Gen. O. O. Howard always to be mentioned. Lewellyn Deane, I think, was a more determined Congregationalist than any of the rest—a graduate of Bowdoin, from the Edward Payson stock of believers, sensitive, zealous, loyal. Then Daniel L. Eaton, a colonel in the Civil War, actuary

of the Freedmen's Bank, full of a sweet chivalry that kindled in his eye and made his countenance lovable; Gen. George W. Balloch, Scotch and Yankee in one, great-hearted, sturdy as an oak; William F. Bascom, the writer's boyhood tutor in mathematics, still alive, though over eighty; Gen. E. Whittlesey, pastor in Bath, professor at Bowdoin, on General Howard's staff, his wise counselor in the Freedmen's Bureau and everywhere, a man of fine aesthetic taste, all of whose words were words of truth and soberness; Hon. Francis H. Smith and Dr. O. F. Presbrey, true yoke-fellows in generosity, activity, all good works; the Johnson brothers and the Johnson cousins, straight from the Mayflower stock and with some of the Mayflower qualities; Silas Hodges, Esq., lawyer, pastor, deacon, acting commissioner of pensions, deaf, but of most gracious speech; and at last Gen. O. O. Howard, carrying heavy burdens for everybody; for the freedmen, for the Congregational church, for Howard University, for the Young Men's Christian Association, in the popular thought adequate to every emergency and drawing the hearts of the people as a magnet.

Much abused, yes; no man ever touched the living questions which then agitated the country without getting his share of the afflictions of the afflicted. Gen. W. T. Sherman advised him not to be mixed up with the Freedmen's Bureau. It is not a soldier's business. But it was his motto: "Who is weak, and I am not weak? Who is offended, and I burn not?" The Apostle Paul never encountered the politicians of our period though. General Howard's administration of the Freedmen's Bureau was overhauled in Congress, Hon. Fernando Wood, ex-mayor of New York city, being chairman of the committee. The man who had lost an arm at Fair Oaks, who had stumped his native state for recruits while the stump of his arm was as yet unhealed, who missed no military encounter where there was danger or a chance to get in a blow, the man who fought the battles of the East and the West, the man whom Sherman loved as a brother, whom President Grant instinctively selected as the head of the Freedmen's Bureau—the most honorable and the most difficult and the most thankless position of the reconstruction period—this man has been compelled to expend from \$7,000 to \$10,000 to defend himself from the attacks of those who misrepresented him. It hurt him, of course. He is a very sensitive man, especially as to his honor and his Christian character.

Think of what he did in the administration of the Freedmen's Bureau. It was work without precedent. He had to construct his own roads and make his own bridges and fight his own battles. That there should be some mistakes was inevitable, but on the whole the administration was most wise and beneficent, most magnificent in achievement. It was a stupendous work, bewildering, perplexing—if we consider the money collected, \$21,000,000, the claims adjusted, the aban-

doned lands sold, 800,000 acres, the clothing sent, the school buildings rented and erected, the pupils reported, 250,000, the bounties paid, \$5,831,417.89. No army man ever was given a task that so taxed his organizing ability. How well General Howard met it history tells. "The labors of this emancipation department will be unsurpassed by those of any other executive minister. Whoever is competent to fill the place should have a seat in the Cabinet." This is what a committee of Congress said of the position. General Howard and his assistant commissioners worthily accomplished the work.

General Howard's relations to men made them loyal to him. He was frank and fraternal. Whatever their department of work—whether in the army, the Freedmen's Bureau, the university, the church—they were bound to him as with hooks of steel. His methods were ingenuous and straightforward. If he wanted money from the people, he began by giving it himself, and then the people gave. The history of the expedients adopted to raise not less than \$70,000 toward the erection of the Congregational church would make a volume. It was a long pull and a strong pull and a pull altogether. We gave all we could give and we begged all we could beg. There was not one rich man among us. We made ten-year pledges, we raised money through the Ladies' Aid Society. General Howard and the pastor begged of such liberal Presbyterians as William E. Dodge and sons, of army men settled in prosperous business in New York city, in Boston and Brooklyn, in Hartford and Providence. It was a free pulpit in the nation's capital. This was the scheme. It is not boasting to say that the Young Men's Christian Association, the Howard University, the Congregational church were at one time a three-fold enterprise, very largely owing for success to General Howard and his associates in Christian effort. Today there is a church numbering more than 1,000 members, a university with pupils in seven different departments numbering more than 800 this year with a prospect of 1,000, a Young Men's Christian Association with a magnificent plant worth \$225,000 and a membership of 1,900.

The last words of this article shall be the words of the man at the head of the nation; the man whose commendations are without flattery and who measures his words; the man who, with his secretaries, in these last days has shown an integrity, a capacity, a vigilance, a patience unequalled; who is a man of peace, and yet has not drawn the sword in vain; who has gone out into the councils of the great nations of the earth and shown himself their peer—President William McKinley:

EXECUTIVE MANSION, WASHINGTON,
Oct. 15, 1900.

Dear Dr. Rankin: I have received your courteous letter of the 12th inst., and noted its contents with interest.

It affords me much pleasure to join with you and other friends in felicitations to Gen. O. O. Howard upon the occasion of his seventieth birthday. His honorable and distinguished career has justly won for him the high regard of his countrymen.

Sincerely yours,

WILLIAM MCKINLEY.

J. E. RANKIN, D. D., LL. D.,
President Howard University,
Washington, D. C.

THE CONGREGATIONALIST (CHRISTIAN WORLD NUMBER)

The A. M. A. at Springfield

A Great and Inspiring Annual Gathering

That overworked and often misused adjective "great" may justly be applied to the fifty-fourth annual meeting of the American Missionary Association. It has demonstrated the fact that the days of great missionary conventions are not past. Given a noble cause, a New England environment, a first-class program and sufficient seasonable notification to the public, and results similar to those at Springfield last week are likely to be witnessed. To be sure, there were several exceptionally favoring influences. Mellow Indian summer weather reigned throughout the entire three days, and the hectic touch of the late autumn was still upon bush and bough. Moreover, in going to Springfield, the association put down its stakes in the midst of its friends. No choicer Congregational folk are to be found the country over than those scattered up and down the Connecticut valley. Clean, beautiful Springfield, with its population of 62,000, its charming homes, excellent schools, libraries and other municipal equipments and its group of thirteen well-located and flourishing Congregational churches, would by itself furnish a respectable constituency for any religious gathering, while Westfield, Holyoke, Northampton and other river cities and towns are in easy reach, and the constantly increasing train and trolley facilities make Springfield the natural center for a large district.

THE ATTENDANCE

As far as registered delegates are concerned the meeting was a record breaker, nearly a thousand having signed the cards of registration. In Northampton, in 1890, only 750 delegates were present, while at the jubilee meeting in Boston, four years ago, the registered attendance fell short of Springfield, where overflow meetings or, more properly speaking, duplicate meetings were necessary on two evenings. The city had seen nothing like it, Congregationally speaking, since the famous meeting of the American Board in 1888, when the great debate was on that packed the City Hall. But last week the comparatively new and more capacious Court Square Theater, on the opposite side of the pretty square proved far too small. On the evening that Dr. Hillis preached, 2,800 persons stood and sat on the floor, the platform and the two galleries, while fully a thousand more were denied admission; and on the two following evenings the disappointed ones were directed to the First Church hard by, where standing room only on Wednesday evening could be obtained after the first inroad.

THE PREPARATION

Much of the phenomenal success was due to the judicious and thorough advertising. Never before were the programs issued in such ample season and scattered so widely, but the Springfield Book, through an edition of 15,000, probably did still more toward interesting the public. This well-illustrated pamphlet of fifty pages, carefully edited by Rev. N. M. Hall, was mailed to every Congregational pastor in the country, and bundles of it were sent to sixty places in the vicinity of Springfield. It furnished just the information about the association and the coming meeting that would stimulate a desire to be present. In addition, the local newspapers did excellent service, both before and during the meetings, while the neat posters in store windows here and there caught the eye of the passer-by. Moreover, the series of religious and social functions which preceded the session prepared the way for it. On the previous Sunday all the local Congregational pulpits and one or two of other denominations were filled by official representatives of the association, while the Ministers' Union's pleasant banquet on Monday noon and the gathering of the Connecticut

Congregational Valley Club in the evening were given up largely to the entertainment of A. M. A. guests and the exercises were colored by the approaching gathering. In view of all these preliminaries, large and representative audiences were expected, but the reality far outran the expectations of Chairman Moxom, of the committee of arrangements, and of his associates, who, however, proved themselves equal to the emergency and purveyed in every way for the comfort of the multitude.

THE PROGRAM

The program was not only the best ever offered by the A. M. A., but marked a definite advance in the character of the annual meeting, making it, as Secretary Ryder says, "Not the organ of a single organization, but the platform for broad discussion of a great Christian undertaking." The note of catholicity pervaded it from start to finish. An Irish Roman Catholic, Hon. W. P. Hayes, the bright young mayor of the city, spoke the welcome, and a warm-hearted and sensible one it was. The presence of representatives of other denominational organizations working in the same field as the A. M. A. and of distinguished leaders of independent enterprises revealed the substantial unity of the work and gave the public an impression of the strength and variety of forces employed such as it does not often obtain. Seldom, for instance, are so many prominent friends and champions of the Negro brought into such close proximity as the group on the platform Wednesday evening. There were Booker T. Washington, the leading black man in the South; Prin. H. B. Frissell, the worthy successor of the great Armstrong; Captain Pratt, the forceful personality who has created and maintains Carlisle School for the Indians; Pres. Horace Bumstead, the mainstay of Atlanta, besides that long-time friend of the Negro, Secretary Beard, and the A. M. A. Negro pastors and teachers who are doing such splendid work among their own people. All the men who are working no longer under the A. M. A. banner had gladly accepted the invitation to be present, and readily confessed themselves debtors to the association, especially to its pioneers, like Dr. Strieby, from whom they had received their first impulse to be of service to the blacks. Indeed, it was a kind of thanksgiving reunion, the children and the grandchildren coming back to the parental fold.

Another commendable feature of the program was the place which it made for educators of the standing of Dr. T. J. Backus, president of the Packer Institute, Brooklyn, and Prof. Samuel T. Dutton of Columbia College, both of whom have attained high rank in the field of general education. Their presence was an indication of the purpose of the association to relate its work to the best educational ideals of the time. Dr. Backus is already an efficient member of the executive committee and was one of the Southern delegation last spring. He spoke on the Threefold Education of the Negro, while Professor Dutton reported on the Educational Work in the South.

The program followed the conventional course in its main outlines, the different fields being surveyed in turn, and addresses of a broad missionary character being interspersed from time to time from such men as President Barrows, Dr. Thain of the *Advance* and Dr. C. W. Hiatt of Cleveland. It was rather too crowded a schedule, but the geniality and grasp of the presiding officer, Dr. F. A. Noble, did much to offend weariness and facilitate progress. Moreover, the eight Jubilee Singers were constantly on the platform and the audience could never get enough of them, nor did they ever sing more sweetly.

THE ACCOUNT OF STEWARDSHIP

An instructive, far-reaching document was the report of the executive committee, presented by its chairman, Mr. Charles A. Hull. Its statements of facts and its suggestions furnished the point of departure for much that was said during the entire meeting. Its twenty printed pages bristled with the most recent information touching the fourscore schools and colleges in the South, with their 13,203 pupils, its 222 churches there, with 11,602 members, of whom 1,023 were added last year on confession of faith, its twenty-one Indian churches and six Indian schools, its twenty-one Chinese missions with 1,446 pupils in schools, and the small but promising plant in Porto Rico.

Figures aside, the report let fall many a sentence which showed the drift of the work in the various fields and the character of the questions of administration constantly faced in the committee-room. Special points were the growth of testimony from Southern white educators to the value of such institutions as Talledega and Straight and the intellectual standing of their graduates; the critical nature of the present outlook for the political status of the Negro, which never since the days of slavery was in such jeopardy; the profitability of the visit to the Southern field last spring of the deputation from the executive committee; the expansion of the Southern church work of the association—122 having been formed during the last decade and sixteen during the last year; the influence of the mountain white work in tranquillizing and transforming the half-civilized communities; the purpose of the executive committee, in view of the progress of government schools, to push evangelizing rather than to increase the educational side of Indian work; and the opportunities for personal approach to the red men in their own homes afforded by the individual allotments of lands; the unusual spiritual harvests of the last year in the missions to the Chinese in this country and the growing respect for Christianity on the part of the so-called "heathen Chinese" here.

This report of the executive committee indicated sympathy with the increasing desire in the denomination for greater co-operation between the different home societies and instanced several steps taken in that direction.

THE STATE OF THE TREASURY

Treasurer Hubbard's face might well beam with satisfaction as he presented a report which not only showed an increase of \$38,802 in the receipts of the year—\$13,673 being the gain in donations—but a transference to the recently established legacy fund of \$36,794, which, with \$8,730 already there from the previous year, makes \$45,524, to draw upon in the years when legacies may fall below the average. Best of all, for the third consecutive year the treasurer was able to report another completed twelve months with no debt and a balance on hand Oct 1. of \$1,606.

DR. HILLIS'S SERMON

A torrent of impetuous speech, a series of brilliant, finely-phrased sentences, a literary mosaic, its beautiful component elements gathered from many fields of exploration, a splendid and comprehensive review of the triumphal progress of Christianity through the centuries—all this and more was the annual sermon preached in fifty minutes by the pastor of Plymouth Church, Brooklyn. For beneath the ornate rhetorical form pulsated the real gospel. There was tenderness of feeling, the pervading influence of the preacher's winsome personality, and a great and constant appreciation of Jesus Christ and of the myriad of blessings which have followed in his train. The text was, "Go ye into all the world and preach the gospel," to which he joined the words in Philippians, "unto him every knee shall bow." He emphasized Christianity as the basal thing in civilization, out of which came in due time and in worthy

proportions industries, arts, literature, music and the amenities and humanities of life. He pictured the transformations wrought through the influence of Jesus and instanced ancient and modern exhibitions of heroism and sainthood. He welcomed the passing of the age of criticism and dissection, which gave employment to second-rate intellects, and rejoiced in the coming of the constructive era and the swing of the pendulum back to faith, together with the growing perception that the hour is strategic for the church.

Dr. Hillis displayed at several points his gift of effective sarcasm, especially when he punctured the current sophistries touching the responsibility of the missionaries for the uprising in China or the awakening of the ignorant and degraded everywhere from torpor, and again when addressing himself to business men particularly he showed how missions pay in cold cash. It was not only a good sermon, but a good A. M. A. sermon, and was heard with keen attention by the immense audience. At its close a considerable number repaired to the First Church, where the communion was administered by Rev. J. G. Johnson, D. D.

PIVOTAL POINTS

While the Indian work was by no means sidetracked, its importance being pressed home by Rev. C. A. Vincent and Rev. W. M. Wellman, himself a faithful Indian worker in Oklahoma, and while the virgin missionary soil of Porto Rico was brought to view by Rev. John Edwards, who with six other teachers has been laboring there the past year, the interest of the convention centered particularly around the Chinese and the Negroes. This was easily explicable in view of the world events of the year just closing. Rev. E. H. Byington's report on the mission to the Chinese in this country was an admirable document, striking out on original lines and making it clear that we have a great opportunity to mold the Chinese of the future through Christianizing the scattered groups of Chinese now in our country, who in due time may have large influence upon the great masses in China. The possibility of more effectively reaching the laundrymen in our cities generally was set forth by Mr. Byington and his suggestions may bear practical fruit. He dwelt impressively on the fact that China is to emerge as a world power and that the responsibility for its Christian or non-Christian character rests in large measure upon us. His words were re-enforced and the situation in its economic and international aspects amplified by Rev. Josiah Strong, D. D., while the unexpected appearance of Rev. J. H. Roberts of Kalgan, one of the heroes of the overland journey through Siberia, constituted a living link between missions for the Chinese in this country and those carried on in China. He spoke gratefully of hospitality received from Russia during his perilous journey and evinced the same determination regarding the Christianization of China that was marked in all the missionary addresses at the St. Louis meeting of the American Board.

The other pivot of the meeting was the Negro question, which received more thoughtful attention than ever before at an annual meeting, and rightly, because, as Booker Washington said, the problem was never more critical and surrounded by so many perplexities and intricacies. As Dr. Beard's fine paper pointed out, the past year has been marked by a growth in the South of a disposition to deny the Negro his political rights and by a swing of the pendulum toward merely industrial education for the blacks. Against these tendencies Dr. Beard strongly protested, as did Gen. T. J. Morgan, representing the American Baptist Home Missionary Society, who declared that the thinking of the South was pervaded with the error that the Negro is not a component part of American citizenship, that something must be done for him, but not that influences should be applied to

him to lift him into full participation of American life. Dr. Beard also championed, as did President Bumstead, most cogently the higher education for certain Negroes in order that they may become the leaders which the rank and file of the race need. And Dr. D. S. Clark emphasized the ethical and spiritual value of our Congregational churches to the Negro as supplying the elements which his religion has lacked.

On the other hand, the Negro's responsibility for himself was strongly insisted upon by Booker Washington in his powerful address and the necessity for him to acquire land and the mastery of the industries in order to compel respect from the whites. Both he and the other noble representatives of the African race who spoke, Rev. M. C. B. Mason, D. D., secretary of the Freedmen's Aid Society of the M. E. Church, Rev. A. C. Garner, Mr. William Pickens and Mr. J. R. Savage, were at the farthest remove from any plea for sympathy and charity, but asked for justice and opportunity.

IMPORTANT BUSINESS

Premonitions of business appeared early in the session in the report of the committee of five, appointed at Binghamton last year, to consider the relations of the society to other Congregational organizations. This committee, of which Dr. D. S. Clark was chairman, suggested five modifications, three of which were adopted after a little debate. They are: (1) approval of the efforts of the committee of nine; (2) the holding of one grand missionary meeting for all the six societies; (3) a combination of the missionary periodicals into one attractive monthly. Some dissent from the single missionary meeting was expressed by Mr. Spaulding of New York and one or two others, but the sentiment in its favor was strong.

The fourth recommendation of the committee, to the effect that the officers should be elected by the executive committee, was tabled, as was that advising the transfer of the mountain white work to the Home Missionary Society.

The question of rotation in office of members of the executive committee, in the interest of preventing continuous terms of service, was also put over until another meeting. Most of the decisions reached were influenced to a degree by the report of the committee of nine, read at the business meeting. It was seen that if that should be generally adopted by all the societies, certain modifications would necessarily have to come about and that there should be sufficient time to have them thoroughly considered. The whole subject was submitted to a committee of five, consisting of Rev. Drs. J. G. Johnson, De Witt S. Clark, A. H. Bradford, Messrs. H. A. Wilder and H. Clark Ford.

The new members of the executive committee are Dr. W. W. McLane of New Haven and Dr. P. S. Moxom of Springfield.

THE WOMEN'S SESSION

Mrs. Ida V. Woodbury presided at the largely attended women's meeting, and introduced each speaker with felicitous words. Mrs. C. L. Goodell brought the greetings of the W. H. M. A. representing Massachusetts and Rhode Island. The annual report, presented by Mrs. D. E. Emerson, showed that the thirty-four contributing organizations gave to the W. H. M. A. \$24,673. The forty-four missionaries receiving support have represented all departments of the field. The life and needs of the women of the Indian, Negro and Highland races were pictured, respectively, by Mrs. W. M. Wellman, Mrs. H. L. Hoyt and Mrs. M. C. Terrell. Student Life and Afterward was the topic of an address by Miss Nettie Crump of Alabama. The women's meeting was one of the best ever held. Especially effective were the Lord's Prayer and benediction, sung by the Jubilee Singers.

The Progress of the Church

Events and Tendencies as Seen by Representative Men

The Baptists

BY REV. O. P. GIFFORD, D. D.
Pastor Delaware Avenue Church, Buffalo.

To know the health or disease of a denomination we need to take the temperature. State conventions are a good place to test the heat of the body. Picked men and women from various sections meet on the King's business, the themes discussed, the discussions favored, the resolutions passed give a good index of the health of the body. A study of our convention reports shows a decided evangelistic spirit among the churches. Aggressive campaigns are planned. Some years we are busy with educational institutions, other years repairing the fences and resisting the ravages of heresy. "Hold the fort," is the cry; but this year the call is for an advance. The themes chosen, the method of treatment, the spirit shown, the welcome given, all reveal a hunger and thirst after righteousness, a passion for souls. Some years it is "Truth for truth's sake," this year it is truth for man's sake; some years we spend strength in debating differences and defining terms, this year men are busy applying truth to needs. There is a general feeling that a revival is coming, the storm signals are set; expectation is one form of faith; preparation for the blessing is a guarantee of the blessing.

Indiana is a pivotal state politically, and religiously, too. In the middle West it gives good ground for studying religious life in the interior. Its Baptist State Convention, just held, was remarkable for its spiritual force and power, its acceptance of spiritual truth, its use of the "Quiet Hour," its longing for the Holy Spirit.

Strong resolutions were passed denouncing the liquor traffic, saloons and the "canteen." An attempt was made to name the President in the resolution, but this failed by an overwhelming majority. Principles, not persons, is the attitude of the denomination on the temperance question. The resolutions passed give the temperature of the denomination on this question—unfailing hostility against every phase of the liquor curse.

Those who are disposed to exalt the past at the expense of the present, and especially to bemoan the modern decline of the pulpit, might find relief and encouragement by looking at the churches and pastors of New York city. We speak of the Presbyterians, because best acquainted with them, and of our cousins german, the Reformed (Dutch), but no doubt similar statements might truthfully be made of all the churches.

It is not to underestimate the invaluable work done on the East and the West Sides to say that the great backbone of New York carries its spinal cord of force and activity. Very largely the churches toward the rivers draw their financial support and their leading workers from the churches on the central ridge of the island, or near it. This remains true south of Central Park, though recent developments on the upper West Side and in Harlem have there established different conditions.

Following that central ridge north, we

money will come now that the university has a man in whom moneyed men confide.

Lowell tells us that "humanity is one in spirit"; human nature is much alike the world over. At a Baptist state convention recently held in Texas a gentleman from the North was called upon for an address; he made the proposition that he would give \$100 to the state convention if the men present would pledge \$100 to one of the Northern missionary societies. The offer was taken up enthusiastically—dollar for dollar was too tempting. He then said: "I will give \$2 for your state work for every dollar you men will save by stopping the use of tobacco one year." Not a response. Mission work at the expense of appetite, at the cost of habit, was too great a demand. It is comparatively easy to go without necessities, but luxuries must be indulged in. It is easier to lay down life than to keep it and lay down habit, and the kingdom for which we pray will not come till we are willing to sacrifice appetites and habits as well as life. It is easier to lay down life than it is to lay aside every weight and the easily besetting sin.

The Presbyterians

BY REV. TEUNIS S. HAMLIN, D. D.
Pastor of the Church of the Covenant, Washington, D. C.

The presbyteries are acting upon the question of restatement of doctrine, but up-to-date reports are insufficient in both number and accuracy to furnish material for a reliable forecast of the result. Our presbyteries answer quite closely to the states in our Federal Union, and a majority of presbyteries either way may no more express the mind of the church than the vote of the electoral college always expresses the popular sentiment of the nation. In each case, however, a majority determines action because such is the constitutional provision.

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Following that central ridge north, we

have Dr. George Alexander at University Place and Tenth Street, Dr. Howard Duffield at Fifth Avenue and Twelfth Street, Dr. Charles H. Parkhurst on Madison Square, Dr. David J. Burrell at Twenty-ninth Street, Dr. Maltbie D. Babcock at Thirty-seventh, Dr. Donald Sage MacKay at Forty-eighth, Dr. George T. Purves at Fifty-fifth and Dr. Wilton Merle Smith at Fifty-seventh, near Broadway. Has New York or any other city ever had eight better ministers in the pulpits of two denominations which are one in every essential particular, abler preachers, more diligent and faithful pastors, more efficient administrators? Several of these churches have passed through periods of decadence and discouragement; some of them have seemed at times on the verge of dissolution, but all are now prosperous.

And not one of these pastors resorts to any sensational methods. All of them are direct, searching, practical preachers, who magnify the truth of God and believe it a sufficient attraction for any pulpit. There are delightful and stimulating traditions of the New York pulpit of the past, and great names rise in every mind; but it is safe to say that no men in those coigns of vantage have ever done more honest and efficient work than is being done today.

Moreover, there is a delightful spirit of harmony and co-operation at present throughout the Presbytery of New York. The bitterness engendered by the trial of Professor Briggs for heresy has mostly passed away. This is due in no small degree to the benign influence of Mr. Moody and Northfield. The controversies and dissensions in New York weighed heavily upon his heart. He believed that if the Presbyterian ministers there could come under the influence of the August conference they would be so spiritually quickened as to lift them above their deadening alienations. Accordingly, when Drs. Wilton Merle Smith and John Balmcom Shaw found such uplift and blessing there in 1898, Mr. Moody most heartily welcomed the project of getting the whole presbytery there the next year. This was accomplished, with the happiest results. A week's or ten days' residence under the same roof, common participation in delightfully fervent meetings daily, and the subtle but mighty spirit of the place brought all hearts close together. The past summer similar experiences were enjoyed. And today there is as good and hopeful a spirit among the ministers and churches of New York as has ever existed.

The beneficent influence of this is felt far and wide throughout the Presbyterian Church, for the metropolis is a center of religious as well as of commercial activity. Not that all other places take their tone from that city, but that its pre-eminence among American cities inevitably makes its example powerful.

What is here said of New York may be, with equal truth, said of other great

cities. The Presbyterian pulpit is well manned in all of them, has never been better manned. Our church has its ups and downs, of course. One can select some locality of any city and note decadence. But it is balanced by prosperity in other localities. One may here and there find weak preaching and inefficient administration. But a broad view will convince any candid observer that the gospel has never been more faithfully preached in Presbyterian pulpits than today or more reverently heard and conscientiously practiced by the people.

The Episcopalians

BY REV. EDWARD ABBOTT, D. D.
Rector St. James Church, Cambridge, Mass.

The Church Congress meets this year in Providence the second week in November. This is the debating society of the Protestant Episcopal Church. It meets in the years when there is no General Convention, that is, for two years in succession, skipping the third. It is a copy of the English Church Congress and has had an honorable history now of some twenty-five years. Whether rightly or not, it has had to struggle against the feeling that it is more or less partisan and in the hands of those who represent the more flexible and formative section of the church. The High Churchmen, so called, have rather stood aloof from it, perhaps have not been sought to give variety to its deliberations. They have felt that it was too much in the hands of the Broad Churchmen. Consequently, while it has ably and vigorously voiced the thinking of a large and influential party in the church, it has not always spoken for the whole church, and its papers and discussions would not fairly express what the whole church is thinking. It has no authority except the authority of opinion, enacts nothing, resolves nothing, decides nothing, simply discusses and then leaves its questions as open for future discussion as they were before its meetings. It is the symposium of a monthly review—a house of commons in committee of the whole.

A matter of first importance to the Churchmen of Massachusetts is the question of the division of the diocese, which will come up for consideration at the Diocesan Convention in May, 1901. The dioceses of the Episcopal Church are often coterminous with the states whose names they bear, but by no means always so, that of New York, for example, comprising substantially Manhattan and its adjacent boroughs, with a stretch of the borders of the Hudson, while the rest of the state is partitioned off among four other dioceses. In the same way the diocese of Pennsylvania, originally the whole state, is now chiefly the city of Philadelphia and parts adjacent, the rest of the state being divided between the dioceses of central Pennsylvania and Pittsburgh. The diocese of Massachusetts is still the commonwealth of Massachusetts, and as long ago as the time of the death of Bishop Brooks it became evident to some that the field was rapidly outgrowing the administrative limitations of one bishop. Bishop Lawrence so brought the matter to the attention of his con-

vention in May last as to lead to the appointment of a large committee to consider the whole subject and report next year. This committee is now at work upon the problem, and it is not easy of solution. Massachusetts ranks with New York, Pennsylvania and central Pennsylvania as one of the four most populous and arduous of all the American dioceses. In population larger than either of the other three, its geographical area is surpassed only by that of central Pennsylvania and the number of its parishes, missions and clergy only by those of New York and Pennsylvania. The methods of relief must apparently be one of three: the enlargement of the present archidiaconal system, with an increase of the powers and responsibilities of the archdeacons, the provision of a bishop coadjutor, or the division of the diocese. The first plan would not meet the views of those who feel the need of closer, direct *episcopal* relation; the second is exclusively within the discretion of the present bishop, under certain limiting conditions of the General Convention; and the third is difficult on account of the peculiar configuration of the state and the concentration of church numbers and interests at the eastern end.

Earnest and vigorous systematic efforts are being made to arouse and direct the interest of the children in missionary work. For some years the board of managers at New York has asked of the children a united offering throughout the Sundays of Lent, to be applied to missions in general at the discretion of the board, and the yearly response to this appeal has shown a gratifying appreciation of the opportunity and a slow but steady growth in the measure of its improvement. The point aimed at has been the raising of \$100,000 annually, but this amount has only been approximated thus far. At the present rate of increase, however, it will not be long before the sum is reached. Meanwhile, by means of children's bands, meetings, papers, leaflets, addresses and the services of special agents and promoters, the intelligence of the boys and girls is being widened and their sense of responsibility deepened. By the theory of the Episcopal Church every baptized person is a member of the Domestic and Foreign Missionary Society, and this theory gives a solid fulcrum on which to rest the lever of exhortation to the young.

The Free Baptists

BY ALFRED WILLIAMS ANTHONY
Professor in Cobb Divinity School, Lewiston, Me.

Unnoted by others and almost unrealized by themselves, Free Baptists have made important progress within recent years in setting their own house in order. Their existence chiefly in rural districts and an early prejudice against an educated ministry—at length happily outgrown—left them loosely organized, with an associational fellowship in quarterly meetings, yearly meetings and a triennial General Conference, sufficiently fraternal, but lacking in denominational impulsions and restraints.

In 1892 the General Conference became legally incorporated. Between sessions a conference board, consisting of twenty-

one persons, has administrative supervision of all denominational interests, with a general treasurer, a field agent and other officers and committees. This central body now administers foreign mission, home mission and educational interests, all denominational societies, excepting the Woman's Missionary Society, having merged their functions in the General Conference. These changes, while opposed by a few, yet have been accomplished with great gain in courage and hopefulness throughout the denomination as a whole, and with a corresponding increase in denominational efficiency in plans and execution.

At the same time the smaller parts of the denomination have become more compact. Many yearly meetings have secured incorporation, and in several instances have become state associations. Quarterly meetings evince a tendency to call themselves conferences, with meetings but three times a year instead of four. The whole movement has been toward the simplification of machinery and the concentration of energy.

An effort to raise the standard of education and preserve the purity of the ministry meets with ready assent amongst Free Baptists. General Conference has established a Pastors' Correspondence School, for the benefit of men already in the ministry, and has set a minimum standard of educational qualification for ordination. Ministers' conferences have been organized in connection with state associations and local conferences, and, as a policy, all councils for examination and ordination are appointed by the larger organization after the candidate has been approved by the smaller body.

Free Baptists are contemplating the inauguration of missionary work in western Africa among the Bassas in the interior of Liberia. They are favorably situated for this undertaking because of having had in their schools for thirteen years a native Bassa of approved character and exceptional ability, son of a powerful chieftain. He is now among his people making a kind of preliminary survey. If this field is accepted, it will be in addition to the work long in hand in India, where twenty missionaries and upwards of two hundred native workers are maintained.

At their last session in September the Free Baptist Conference of Nova Scotia voted to become a member of the Free Baptist General Conference of America on the same basis of fellowship and representation as is enjoyed by state associations. This will add a membership of about four thousand. The Free Baptists of New Brunswick have contemplated the same action, but pronounced Tory tendencies will probably long delay, if not entirely prevent, organic union with brethren under another flag. Meantime Free Baptist schools, particularly in Maine, are receiving the impetus of many attendants from the provinces, and through their work are contributing to the upbuilding of churches on both sides of the line.

He who eats his bread alone must alone bear his burden.—*French Proverb.*

Illusions*

By Rev. Alexander McKenzie, D. D.

[For nearly thirty-five years Dr. Alexander McKenzie has preached the Christian gospel, in its sweetness and power, from the pulpit of the First Church in Cambridge. There, close enough to Harvard University, of which he is one of the overseers, to admit of the tones of



his voice being heard on its campus, he has stood for a broad, positive, evangelical faith. Children christened by him have grown to manhood and womanhood under his fostering pastoral care, and still the First Church holds their allegiance, while in a hundred tangible ways the congregation has year after year testified to its appreciation of the satisfying portions of Christian truth received from Sabbath to Sabbath. His has been an educating ministry, and his people have received the food, the illumination, the inspiration required for growing in grace and in the knowledge of Christ. And far beyond the confines of Cambridge his influence has been felt. During his recent extended sojourn abroad he preached frequently in English pulpits, and a London paper speaks thus of him: "Dr. McKenzie has been truly described as one of America's greatest preachers, and certainly if that famous country can produce a greater preacher than Dr. McKenzie, it must, indeed, be nobly endowed."

Dr. McKenzie preaches entirely without notes. His style of delivery is as a rule quiet, but one feels as he advances in his discourse the gathering force of argument and appeal as they move towards an always impressive climax. His sermons are enriched by illustrations and incidents quite out of the ordinary, and suffused with imagination and glowing with emotion. He is conspicuously a popular preacher, always gladly heard by the common people and gifted with the power of swaying great masses of men.—EDITORS.]

The author of the epistle to the Hebrews has withheld his name. He was a man of a catholic spirit, who was able to understand that which had been, and to note its transformation into newer forms. His effort was in all things to tell the truth. He was bold in his integrity. In the eleventh chapter, which contains a long list of heroic saints, he presents men who lived by faith in the promises of God; and who died in faith, not having received the promises, but having seen them afar off; who were persuaded of them, and embraced them. It is a singular method of commanding a complete confidence in the words of God to say that those who had trusted them completely, and who had obtained a good report through their own fidelity, did not receive the promises. We are encouraged to have faith in God, yet we are warned that the things we look for we

*A sermon preached in the First Church, Cambridge, Mass.

may never have. It was a very notable promise that was made to Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance. The promise seems definite and clear; and he trusted it in a very literal way. Yet the writer tells us that this country which he should receive for an inheritance was only one in which he sojourned as in a strange place, living in tents with his children. And St. Stephen, when he was making his defense, reminded the council that God had promised Abraham that he would give the land to him for a possession, but that "He gave him none inheritance in it; no, not so much as to set his foot on." We know that when Sarah had died he had no place in which she could be buried, but was obliged to buy the cave of Machpelah as her last resting place. Yet he lived and died content. There was no complaint—certainly none which has survived—nor ever afterward do we find that he or his children called in question the constancy of God. It is easy to say that the promise was to be fulfilled in another world; evidently it was not. Canaan was not to be found among the stars, with its valleys and hills, its meadows and streams. The land which was named in the promise has never become his. The unknown writer fearlessly asserted this, well assured that the things which he had said of God, of his righteousness, justice, kindness and mercy, would prevent any one from thinking that the promises which he made were not really fulfilled.

There is here a general lesson. The promises are not held in all cases to the letter. It was even so with Christ's promises. When he said that if a man gave up a house for him he should have a hundred houses, it is plain that he did not mean that. When he said that a man should not hunger, should not thirst, who took the gifts which he gave to him, he certainly did not mean that what we call thirst and hunger should disappear. We are not confused as we read these promises. Persons less instructed might be, but those who have gone a little way with Christ have no desire to hold him to the limits of certain Aramaic syllables, but are willing that his love should give its own interpretation to his words. Those who have trusted have not been confounded. Frederic Robertson made an extreme statement when he said, "God's promises never are fulfilled in the sense in which they seem to have been given." I have the highest reverence for the brilliant, soldierly preacher; but I could not say that. Yet I am not surprised that he said it, when I think of his great heart and noble ambition, his desire to bless the world; the power he had to do for England what few men would have attempted, and that he was tortured, hindered, disappointed in "this strange and contradictory thing which we call life," to die hardly older than the Lord he had served in passionate devotion. I know—I think I know—what he meant; I will not deny his thought.

So much as this is clearly true, that God's promises are usually fulfilled beyond the sense in which they seem to have been given.

What are we to do, then, with the promises of God? We are to read them, hear them, carefully and with painstaking. It will not do to wander without thought among them, to amend them by our own wishes, to find them in the imagination of other men. We must make sure that we have them, with all the integrity and authority which they possess. We are to use them with reason and in the light of our own experience, to consider rationally whether they are to be fulfilled in the letter or not—whether they are suggestions, or substances. We know at once that no self-denial will bring a hundred houses coursing through the air. Even in the domain of faith our good sense can find employment. We are to consider the method of God whereby he makes things that are seen and temporal stand for the unseen and eternal, wherein also he makes the sign of value serve us as well immediately as the thing it stands for would do. If you promise a man \$1,000 your word does not require you to give 1,000 coins; your check, which may pass from hand to hand, is in its worth more convenient and quite as valuable as the coins, so long as you are ready at any time to change it into dollars.

We are to see if the promises belong to us. It is a very careless way which some men have of finding a promise anywhere and saying it is for them. As if one should come upon a pile of letters and claim that they were his, though his name might not be written upon one of them. There are general mercies, like sunshine and rain. There are special mercies, concerning which we are to ask whether they belong to us. There are invitations and assurances which are offered to all men in the world. They do not become personal promises except as we come under the conditions which are invariably attached to them. The promises of God are given to those who do his will, who serve in the place of his appointment. While we are there, the promises are ours, and we may use them to the uttermost. Surely, it is not too much to require that before a man appropriates a promise he shall be sure that it is meant for him, that it belongs to him, not only by the grace of God, but by his own compliance with the will of God. Not every one that saith, "Lord, Lord," but he that doeth the will of the Lord, shall have his favor. Not he that heareth the Word shall find his life stable, but he that heareth these sayings of mine and doeth them shall be like a man that built his house upon a rock. Finally, we are to wait. Some promises must be quickly fulfilled. The best have no limitation of time. They may begin now, while yet we do not feel their force till the work has gone towards its completion. Not till the time has gone by in which a promise can be kept are we to question the truthfulness of one who made it. The misjudgment of the ways of God comes often from

insisting that whatever he will do he shall do now, and that his gifts shall be at once bestowed. This is not altogether unreasonable. He does bless us now. He gives to the obedient, loving heart that which it is able to receive and to enjoy. He fills the present with all it can contain, but he continues giving, as our being continues to be enlarged. God takes this way of expressing his intention, using terms and illustrations which we can understand, and reserving the right to do greater and better things than the language implies. If he should give less than he had promised, we might complain. But do we not always claim the privilege of doing for our friends more than we said we would do? How can we make it clear to them what our thought is, save as we speak with words and symbols and pictures whose meaning they must comprehend? In what other way can we deal with children? And we are children, perhaps younger than those to whom we give our teaching. The real gift is often more than the promise and is often a different thing from that which we expected. It often fails to come at the time we looked for it, but our faith in God will keep us content.

I have spoken of God's promises to us. Let us think now of our promises to ourselves, for we are continually making these, if they do not take that form. They are the vision of that which we assure ourselves shall become our possession. We are fronting tomorrow, and from the very nature of our mind and the conditions of our life we look into the days before us, and see that which we shall regard as our reward. Yet it is often true—I suppose it is commonly true—that these promises are not kept; that is, that we do not find, when we come up to it, that the result of life and the quality of its gains are what we supposed they would be. It is evident that it must be so. We cannot see very well into the future. We are not sure of ourselves. We cannot tell if in the next year we shall be willing to work on towards that ideal which we place before us. We may thrust it aside and put another in its place, and a few years later remove that and begin again. We cannot be sure of others with whom we are to work. Their presence, the changes in their lives, their influence, may quite alter our ideal for ourselves or remove it entirely out of its place. The things that are prepared for us we can but imperfectly anticipate, so that it is quite out of the question that we should beforehand adjust any creation of our own into these invisible, indeterminate surroundings. So it has come to be a phrase often repeated, "It is the unexpected that happens," which means that the expected does not happen; that is, the land we looked for does not become our possession, or, if it does, does not yield us the good that we imagined. There is nothing here to surprise or disturb us. It is not that our vision has deceived us intentionally, but that it was not able to give us the coming reality. We are living among illusions. We are working towards them. We should not misunderstand them. They are not delusions. If I may give a very crude distinction, the illusion is not what it seems; the delusion seems what it is not. The illusion beckons us and leads us into the light; delusion

comes back upon us and throws dust in our eyes. The delusion, then, is the seeming; the illusion is the being. Yet we must needs look into the coming days, and life would be very dull and mechanical otherwise. The remark that "to have no sense of the invisible is the ruin of art" is true also of life. Much of the joy of life, the liberty, the elasticity, consists in our venturing beyond ourselves and our days and in our imagination roaming the distant fields. We should not do it blindly, recklessly. That which is commended in this epistle under the name of faith—that is, a confidence in God which is based upon his promises—should always lead us and attend us when we go out of the little circle which we have worn with our footsteps. For something beyond the present is quite certain to allure us, however prosaic our life may be. With faith we venture, and confident in God we yield to our confidence in the untraversed fields which stretch beyond our doorstep. Amiel said very truly, in the intensity of his thought, that "Faith consists in the acceptance of the incomprehensible, and even in the pursuit of the impossible."

We would not change this. We would not consent to be held to our present vision and present desires. We do not wish to mortgage our future by the desires of a child. "When I was a child, I spake as a child, I understood as a child, I thought as a child. When I became a man I put away childish things." And the ideals of childhood may well go with the rest, unless they can prove their title to remain. We would not hold God to our plans, asking him to set his hand to our wisdom. What would that be but to ask him to substitute our rough and blundering ideas for his perfect truth; to work in our twilight, not in the noonday of his own intelligence? Think what it would have been if Abram had insisted on having his promise fulfilled to the letter and had prayed for it, as he prayed for Sodom. He would have gained a few hundred acres of land in an obscure part of the world, where he would have lived and died an undistinguished Hebrew farmer. Now he stands with those who are in the front of the procession of humanity. He did not get the land; but he did get Abraham. He did not get his own thought; but he did get the thought of God, fulfilled in his own content far beyond his imaginings. We retain the right to grow, to enlarge our ideas, to change our illusions. God retains his right to increase his favor as our growing hearts and broadening lives are able to accept it. This is best. The illusions vanish. We give God thanks that they disappear.

I do not doubt that all of us who have lived long enough to overtake our visions have come upon their illusion. If we have brought our self-respect through with us and have lived towards high, generous, divine ideals, has not the reality been better than the vision—different, but finer? Think for a moment of some common ideals. First is the illusion of wealth, which is very natural and in proper measure is desirable. Wealth stands for so many things which we value and the world needs, and offers to us so large a means of usefulness, that we very naturally look upon its possession as the reward of life. It is an illusion. With

all our working, we fail to get riches, it may be. If we do get them, they are not what we supposed they were. They cannot do for us what they promised, giving us quiet, contentment, leisure of soul. There is less delight in using them than we thought there would be and less desire to use them. It is not an uncommon confession that becoming rich is much more satisfactory than being rich. Or we have the ideal of place, office, honor. It will be great enjoyment when we attain to a position of authority. It is an illusion again. We may never get the place we seek, the pleasure of it may be lost in obtaining it, the work may be more wearisome than refreshing, and our desire by means of it to serve the community may be thwarted by men whose interests and opinions are quite different from our own. Or we look forward to learning and the great pleasure there will be in extensive knowledge—such joy it will give to the mind, such vigor to the soul, such an unselfish spirit and desire to help the world. An illusion again. The learning towards which we look we find but the foothill to a mountain towering over us, or a bit of seashore washed by the ocean of truth. It does not satisfy and ennobles and engage as we thought it would. Pleasant it is, but not the ample return which we anticipated for many years of work. Now these illusions are natural and warranted. It would not be unreasonable to say that God gives them to us, or lets us have them, and that while they are our promises to ourselves they may likewise be his promises to us. How, then, do they disappoint us? Because we have failed to see that the results which we imagine as the highest reward in securing them can be attained without them. The young man looks for riches that he may do good in the world, and finds, if he be large-hearted, that the usefulness which is required he can very well have without them. He finds that he can have a large opportunity for serving the town without high station; that he can dispense with the fame of a great scholar and still have great learning, because the knowledge of God is the highest learning in the world, and if one wishes by his learning to help the world that is the best wisdom he can give to it. If he can see this, if he can believe in it, if he can push beyond the letter into the real purpose, he will not complain. He was drawn by an illusion, and he found content. We are to think, then, not upon the vision merely, but on what it means, what it leads to, what it will work out in us, what gift it will bestow on the world. God often shatters our illusions or lets them dissolve when they have served their purpose. What matter, if there be a reality and it stays.

I think that most great lives have passed through this process of change, this transition of surprise; that while some lives may have held steadily to the promise of youth, very few lives have ever done it. Moses had the vision of a life in which he should be the deliverer of his people, to whom he was loyal. When he came upon that which he had foreseen it proved to be an illusion, and for forty years he kept sheep on the further side of it, expecting to be a shepherd to the end. Then he was seized upon, sent back into Egypt, made the deliverer, the statesman, till he saw before him the

country in which his people would be established—saw it and died, not being allowed to enter it; and now, after all the grandeur of his life, no man knows his grave. David was a shepherd boy, fascinated by a soldier's life, carried on to the throne, made the psalmist of the world, giving his name at last to the Son of Man. Not at any step could he have expected that to which it led. Matthew, prospering as he collected tribute, using his opportunities safely to become rich, was drawn away from it all, made one of the great schoolmasters of the world, to find wealth and honor in teaching us the Sermon on the Mount and the Lord's Prayer, and repeating around the world the gracious promise of peace: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." He could never have anticipated in all his dreams such renown as became his. So John, a prosperous fisherman, came to own his boat, looked forward, perhaps, to larger interests upon the sea and was drawn away from it all, till he left net and boats and sea to become the disciple and the friend, to lay his head upon the breast of Jesus the night before his crucifixion, to take the mother to his home and to care for her, to be the witness and the apostle of the love of God, and from his prison on Patmos to look "into the excellent glory." Saul of Tarsus was a scholar, lawyer perhaps, the patriot devoted to his nation, with visions of her returning honor, and the whole dream was broken. The illusion disappeared. He came to be the friend, the witness, of the Crucified. He became his chief apostle. He preached his grace from the judges' seat on Mars' Hill and the prison at Philippi, and the world is ringing today with the accents of his voice and is moving under the tread of his feet. Who shall say that it was not infinitely better for these men that what they saw should prove to be an illusion, that God at last should lead through it to the reality he kept in store? It was so all the way along. Very few great men expected to end their lives as they did. That young Virginian surveyor, intrepid in his youth, never thought that he should be hailed to this day, "First in war, first in the hearts of his countrymen." When he was named as the leader of the new army, he fled from the room. At last, in faith, he consented to a new vision, and fought his way into its presence to find that it was more than he imagined. Great men in our own day have aspired to the chief place of the republic, have seen the way open to it, have felt it within their grasp. When they tried to seize it, it vanished. Life must find a new illusion or hide itself in its disappointment. Lincoln, Grant—they never dreamed, in all the years of their earlier life, with all their ambition, they never imagined the fame which was awaiting them. It is the rule, is it not? Our illusions are useful and they bid us forward. But they will change. It is almost certain that they will be changed. We must have faith enough in God to let the change come.

God never disappoints, unless to give more and better than we wish can bear that name. Why should he disappoint us? How can he? He is love and he is our Father. If we are his trusting and obedient children, where is the place

for disappointment? He will make all things work together, though it takes time. The dreams of life may not accept our interpretation, but "I shall be satisfied when I awake." In the presence of true lives disappointments come under the rule. They are illusions. They are not what they seem to be. You work all day and come at night to the sunset, which with its brilliancy delights and refreshes you, and even as you watch it its glories fade away. So does the thunder cloud fade away, freeing itself of its lightning, fleeing before the wind. There has never yet been a black sky that has not given place to a blue sky. From the beginning of the world every sunset has been followed by a sunrise. You may say that every sunrise has been followed by a sunset. No, this morning's sunrise has not been followed by a sunset. The evening and the morning were the first day; but the morning became the last day, too. Day and night seem to be running a race, but the day will win. It is no illusion, but in that country which is our own there shall be no night.

What, then, are we to do? Be careful. Have your visions. Notice particularly whence the visions come—what they rest on. If the vision is simply one that you have made yourself, keep it if you will, but moderate your expectation. If it comes from other men, still more moderate your expectation; not for lack of good will in them or in yourself, but for their lack of foresight and ability. If God gives you your vision and hopes, let your faith have free course. It is a question of vital importance who puts his name to the note of hand. If to write notes and sign them ourselves were to make wealth, no one would ever want. Who is the man who offers me his signature with his promises? Let God affix his seal and all is sure, but understand him. Use reason, experience. Understand him. He does not promise money. He does not promise acres of land in Canaan. He promises virtue, usefulness, contentment. In his presence is fullness of joy. At his right hand there is pleasure forevermore. We are not the sport of fortune, nor playthings for the gods. We are the children of the Eternal, and he is love. Steady, then! Receive life calmly, not tragically. Whatever you see in the distance, or close at hand, do not be crushed. Do not be defiant. Believe in the doctrine of illusions. Believe in God. Go on your way, and certainly all shall be well with you.

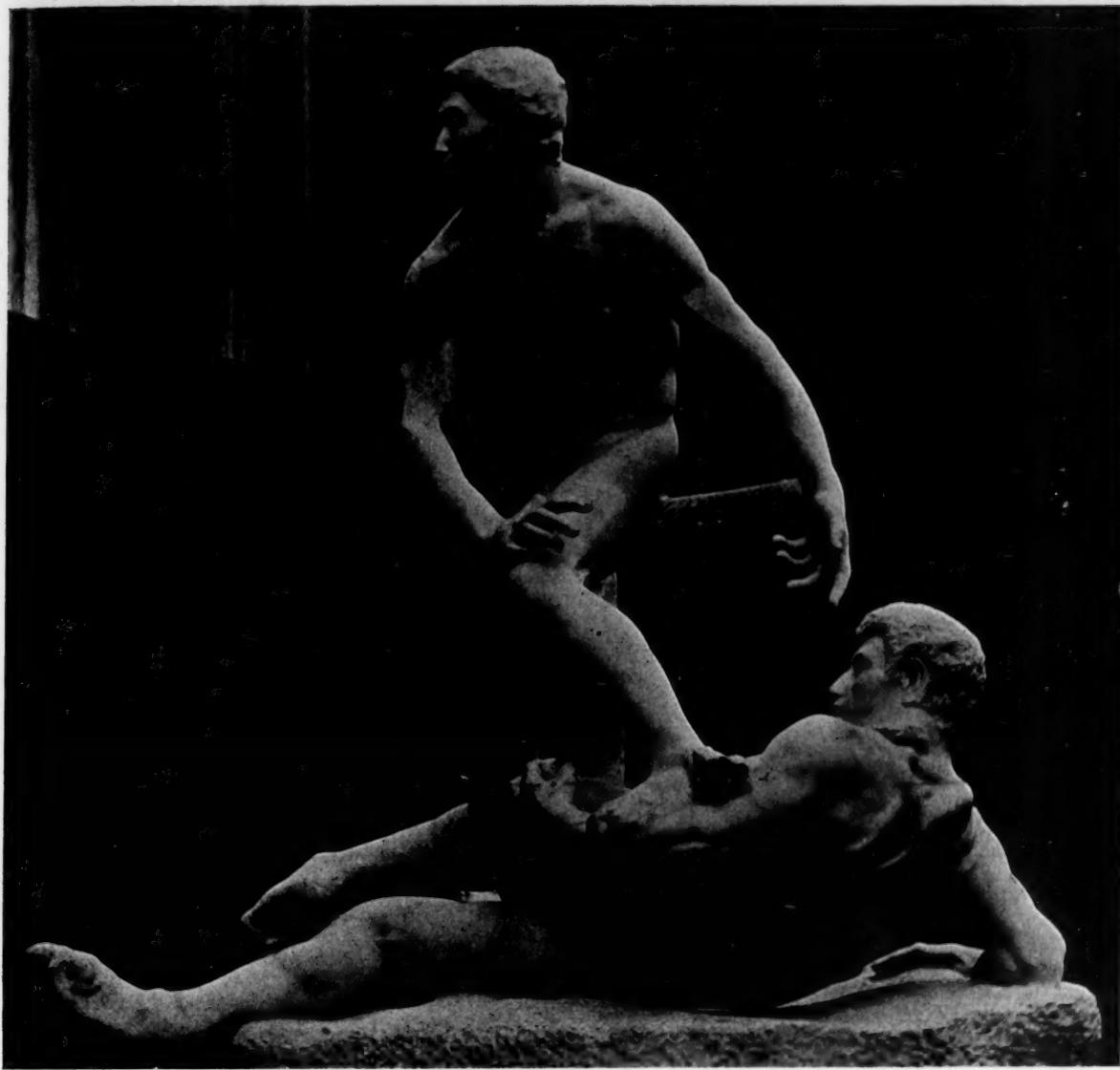
Our Lord Jesus Christ had no illusions. He saw his way from the first, from before the first, for it had been written or ever he came into the world. He knew the work that he would do and the death that he would die. He knew the resurrection and the ascension. He knew the power of the Spirit in whom he would live and save the world. He knew his enthronement in the new heaven and the new earth. He could bear the sight and move into it with a heart that never failed. Out of this assurance he gave his promises to men. He used words and illustrations which are to be read with intelligence. But his promises create no illusions in the minds of thoughtful men. Hear these: He that followeth me shall not walk in darkness, but shall have the

light of life. Because I live, ye shall live also. I will come again, and receive you unto myself. These promises, and such as these, are to be taken as they read, for they are truth, even in the method, and far more in the spirit. Here are the certainties for us in this clear light and strong air. Many things will be different from our thought—heaven itself may be. St. John said, "It doth not appear what we shall be; but we shall be like him, for we shall see him as he is." Let there be no question of these verities. They stand forever. Live in them with confidence, and your life shall stand. Be sure that the future will not be in all things that which we expect, with the feelings and experiences which we anticipate. Be prepared for different things. Get the most lasting. Make sure of having the memory of good deeds, of possessing an approving conscience and a character that is in favor with God and good men. The pleasure of being right is not overstated—the value of a quiet spirit, the honor which attends usefulness, the peace of God. Have the vision of these and move into them. Forms may vanish, truths last. Enter the plans of Christ. Stay in them. Look for surprises, but of blessings; for communion more precious than we can tell beforehand; for greater things than we have learned to do. The fashion of this world passeth away; but he that doeth the will of God abideth forever.

Yet ships there are that never reach their haven. On, on, my soul! Thou shalt not miss thy haven.

Indulge me for a moment while I add a personal word. I want to tell you today that this which I have said I have found true. We are attracted by illusions; our visions are not very substantial; many conceptions change as we come upon the reality. But the law of the vision makes life of more interest, quickens the energies, rouses the hope, enlarges the courage, enriches the toil. I think that life is a better thing than I supposed it would be. The conditions with me have been exceptionally happy in all respects. But yet I want to say that life has been better worth having and using than I knew, that there is a deeper pleasure in work, a fuller delight in friendship, a greater joy in service. I did not know how true the Bible would prove to be, how wise and helpful; what grace and comfort and force come to one who kneels at the mercy-seat, who waits at the throne of grace; and what an unspeakable joy there is in telling the good news of God, preaching the unsearchable riches of Christ in the temple, in the home, upon the sea. I am glad that life was not made after any pattern of mine, but after God's design, the thought of his great heart. I had a pattern once, not this. There was something good in it, and that God took and used; but the form I saw around it disappeared. I am glad that it was so. One can never know how much this means till he has entered into the place with God and the lines of light have become the outlines of a house that is not made with hands, and the brilliant illusions are the eternal palaces.

Thy secret is thy prisoner; if thou let it go, thou art its prisoner.—*Hebrew Proverb.*



"I Feel Two Natures Within Me"

George Grey Barnard, Sculptor

In this striking work of art by a young American sculptor, too little known and appreciated by his countrymen, is set forth in a massive, bold, penetrating way that sense of the perplexing and oftentimes maddening dualism in human nature which great souls from the beginning of time have embodied in their confessions, prayers and admonitions to fellow-men. Accept what view of man's origin you will, you must accept the present fact of the carnal and the spiritual, the real and the ideal, struggling for supremacy. Whether man be conceived of as having fallen and now struggling back, or as never having fallen and ever having struggled upward, we all know from personal experience the state of soul St. Paul had in mind when he said: "For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of the mind, and bringing me into captivity under the law of sin which is in my members."

To find high art wedded to noble ethical purpose and psychological insight—a union manifest in this statue and in all of Mr. Barnard's work—must cheer the Christian Church, whose sole duty, as

W. Hale White points out in Mark Rutherford's *Deliverance*, is to dwell on "the bisection of man—on the distinction within him, vital to the very last degree, between the higher and lower, heaven and hell." The artist thus comes to the side of the preacher as a comrade; he lends him aid by appealing ethically and spiritually to elements of the population often not accessible to the pulpit; he asks men to enter into Truth through the Eyegate who will not enter in through the Eargate; his sermon is put where the tides of humanity flow back and forth week in and week out at times when church doors too often are locked.

Mr. Barnard, the son of a Presbyterian minister, was born in Bellefonte, Pa., in 1863, grew up in Iowa, studied one year at the Chicago Art Institute and then for four years in Paris—sometimes starving, always aspiring. Beginning with the Salon of 1894, he won highest praise and official recognition from Parisian critics and French government officials, the vigor, unconventionality and depth of his work making comparisons between him and Rodin natural, and indeed some of the French critics have compared him

with Michael Angelo. He is "an analyst in thought and a synthesist in execution." At the recent Exposition in Paris a *replica* of the statue reproduced above and other specimens of his art were exhibited, and he won a gold medal, being grouped with sculptors like French and MacMonnies. He contributed to the adornment of the Dewey Arch, and now is at work on sculpture for the coming exposition at Buffalo. Some of his best work is in Norway and hidden away in private galleries in this country. His great bronze statue of the god Pan will find its resting place in Central Park, New York city.

The statue reproduced above, the gift of Alfred Corning Clark, is the property of the Metropolitan Museum of Fine Arts, New York, its size and weight thus far having prevented its proper display; but when once open to public inspection, we look for a juster appreciation of the merit of the work of this thoroughly American artist of genius. Those who desire to know more of Mr. Barnard's career and achievements will find in *The Century*, April, 1897, *The Critic*, November, 1898, and *The Review of Reviews*, January, 1899, articles about him. G. P. M.

Great Men and Their Bibles

By Isaac Ogden Rankin

The Bible, of all books, is that one which has entered most fully into the life of man, educating and transforming it. It has made plain men like John Bunyan and Charles Haddon Spurgeon and Dwight L. Moody great. They have lived with and by it. It has put its stamp upon them, yet without destroying or confusing their own individuality. For it is greater than they, so that although we may not think of them when we see a Bible, we

beautifully clear type remind us that it was not far away from the piously and laboriously copied manuscript Bibles of the age before the printing press. It is open at the beginning of Ecclesiasticus, at the beginning of the Apocrypha, which was part of the accepted Bible of the middle ages as of the Latin Church today.

It is a scholar's book, fit companion for one who was student and author before

all, whose very name is a Greek translation of his homely German surname. The meager professor, so absorbed in books and writing that he asked his friends to choose a wife for him, the wise and moderate counselor, who many a time held Luther back from rash words and acts, the creed-builder and theologian, who wrote and spoke Latin more easily

than in his home at Roxbury or the printing-room at Cambridge, reading and revising the proofs, in consultation, perhaps, with the Indian preachers whom he had trained for their work. The wonder-loving Cotton Mather says that Eliot wrote the whole translation with one quill, which any one who has ever used that sort of a pen, may believe, if he chooses.

For a book which no one can read, Eliot's Indian Bible has a large money value, a copy having once been sold for \$1,500. The copy from which our picture is taken is open at the title-page of the New Testament, which is all in Indian except the printer's note at the bottom. It was printed in Cambridge in 1680 "For the Right Honorable CORPORATION in London, for the propagation of the Gospel among the Indians in New England." On the upper margin of the title-page is the signature of Rev. Andrew A. Bonar of Scotland, with the date 1840. By him it was presented to the library of Wellesley College, situated on the lake which is named after the Indian chief, Waban, whose guest Eliot was at his first visit to the Indians.

From Eliot to Beecher is a long leap forward in the story of America, and a change from translator to interpreter. This morocco-bound book of portable size was Mr. Beecher's companion for more than half a century in study and pastoral work. Its markings are not often in the form of notes, but are aids for the eye and hand in turning immediately to passages needed for a practical purpose. Leaves are turned down, and pen marks along the edge show the beginning and ending of the portion to be read.



Philip Melanchthon

are compelled to think of the Bible when we consider their work in life.

In old times a weighty tome in a tongue unknown to the people and chained to the reading-desk was often the type of a Bible inaccessible to common men. Then came the translator and rendered the book into the tongue of the people, followed by the printer who multiplied impressions. It became possible for the poor scholar to own a copy and keep it in his home for constant study. Then Bible societies attempted to put the book into the hands of every one, so that now he who cannot call a copy of the Bible his own must be ignorant or indifferent.

With personal ownership and constant study something of the individuality of the man passes into the outside appearance of the book he uses. He handles or mishandles it and notes results of study on the margins of the leaves, and these notes and markings become a reflection of his thought. Let the man be great, and these modern and evangelical illuminations of the greatest of all books become of the highest autobiographical interest.

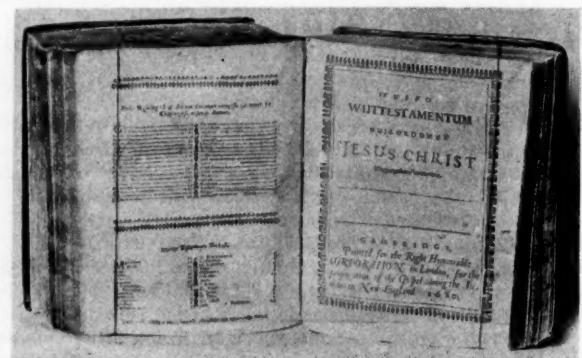
This system of interleaving and marking is quite modern, however, belonging to the age of personal ownership of Bibles. The old copyists, with less reverence for the text than we show, marked for correction, while we mark as an aid to memory. So it happens that the oldest of the Bibles illustrated shows no markings on its open page. It belonged to Philip Melanchthon, companion of Luther and the theologian of the German Reformation. It is a stately folio copy of the Latin version known as the Vulgate, which owes its present form to St. Jerome, and is the "authentic," standard Bible of the Roman Catholic Church today. The picture-initial and large and

than his native German, used this stately book. We can almost see him in his library comparing scripture with scripture as he works out his system of divinity. The book now belongs to the library of Wellesley College.

Next in point of age is a copy of Eliot's Indian Bible, the first Bible printed in this country. It is in a tongue now so utterly dead that no one probably can read it—a tongue which has ceased to be spoken for more than a century and a half. The last Indian church was dissolved after the death of its pastor, Daniel Takawombait, in 1716, and only the fragrant memory of Eliot and the books he published, preserved now as curiosities in libraries, keep alive the story of the missionary churches of eastern Massachusetts.

The language was famous for long words, it having required thirty-four letters in a single word to render a phrase in the gospel of Mark. Cotton Mather suggests that it had been growing polysyllabic ever since the dispersion at the Tower of Babel.

The book is a monument, not only to Eliot's devotion and industry, but also to the wise forethought of Rev. Henry Dunster, the first president of Harvard College, in establishing the press at which so many of the first publications of New England were printed. We can imagine the typesetters following the strange, long-drawn-out words, and El-



John Eliot

It is open at the passage in Job, so often heard at funerals: "Man that is born of a woman is of few days and full of trouble. He cometh up as a flower, and is soon cut down: he fleeth also as a shadow and continueth not." In how many homes of his great congregation must the solemn words have been read—all the more solemn for the overflowing vitality of him who read them.

Mr. Beecher wore out the original binding and had it rebound, with the consequent cutting down of the margins which shows in the picture. The leaves are turned as he left them. The book, at Mr. Beecher's death, came into the hands of

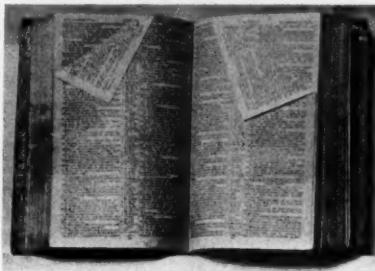
Hon. Thomas G. Shearman, his close personal friend and for many years a deacon in Plymouth Church, who has himself but recently passed away.

The New Testament used by Edward Everett Hale lies open at the beginning of the epistle to the Romans. It is not the usual version, but the received version conformed to Griesbach's Standard Greek Text, printed in Boston at the press of the Boston *Daily Advertiser* in 1828, when Dr. Hale was six years old. The usual verse numbering is marked on the margin, but the text is printed in paragraphs. The book is interleaved and the markings on these pages are suggestive of the purpose of the epistle and summaries of its argument, the earlier ones, by evidence of faded ink and of the authorities quoted, going far back in the user's experience. Above the title is a quotation calling attention to the fact that the Apostle Paul, now the standard of orthodoxy, was in his own day regarded as a heretic and a latitudinarian. The book shows signs of long use, and there may be encouragement for some of the careless or unfortunate in the fact that there is an unmistakable ink blot on the edges. Through the pages of this book came the impulses that gave the world *In His Name and Ten Times One Is Ten*, as well as the long life of pastoral service and of literary work still helping the world to look up and not down and to lend a hand.

Spurgeon's Bible, included among the pictures, was not his own life companion, his "daily Bible" (as its unworn pages show), but the copy in which he kept in red ink on the margins the record of his printed sermons. It is left open midway in that book of Psalms, to which he gave enthusiastic, life-long study. On these two pages are records of the texts of

eleven printed sermons, that on the words, "I will go in the strength of the Lord God" being numbered 2,164. What a stream of influence, in many lands and tongues, found record in this book! And the stream is not dried yet. Though the man has gone to his reward, new sermons printed from his manuscripts continue to appear and circulate the world around.

This book was sent by Mrs. Spurgeon



Henry Ward Beecher

as a gift to Mr. Moody Nov. 20, 1892. Mr. Spurgeon began his work as a preacher at the age of sixteen, and became a settled pastor in London at nineteen. His "daily Bible" had these insertions:

The lamp of my study. 1858.

The light is as bright as ever. 1861.

O, that mine eyes were more opened! 1864.

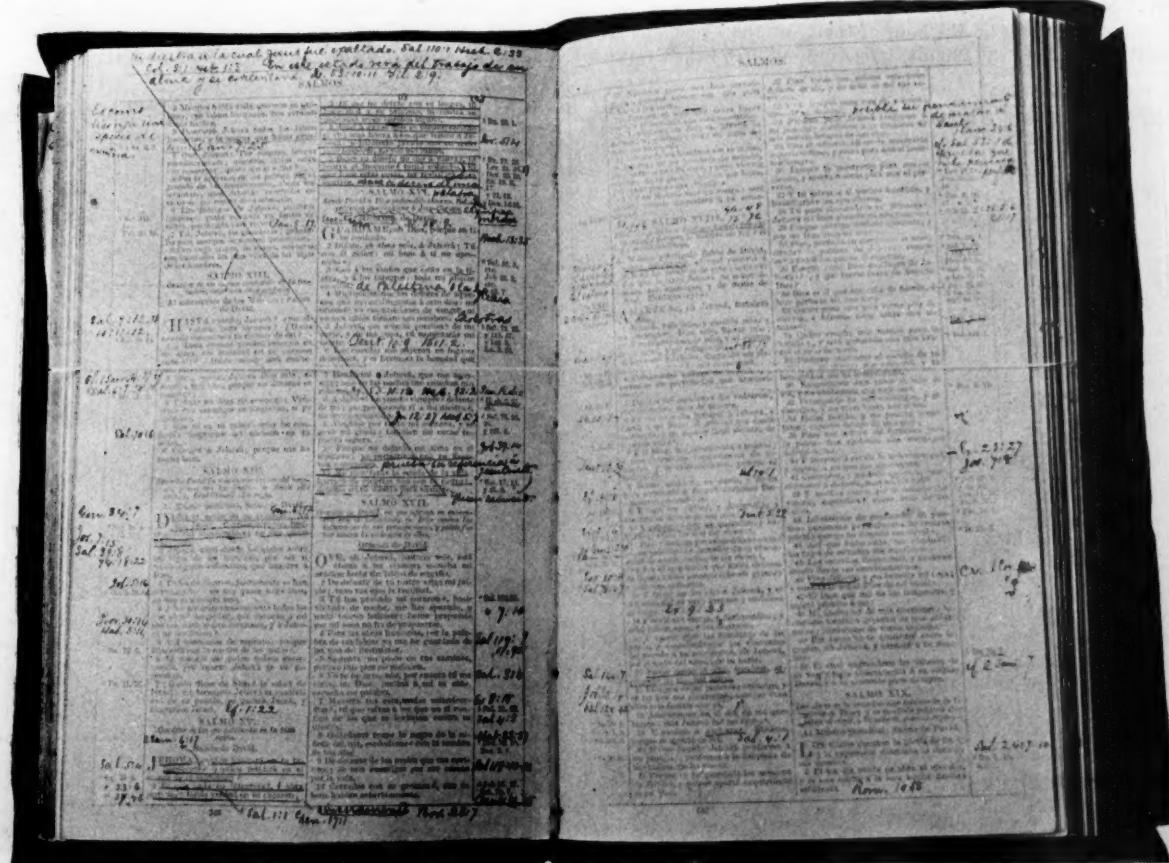
Being worn to pieces, rebound. The lantern mended and the light as joyous to mine eyes as ever. 1870.

A practical working and missionary Bible is that which belongs to Mrs. Alice Gordon Gulick, principal of the Girls' School at San Sebastian, Spain, and recently dean of the Summer School for Cuban Teachers at Cambridge. As she says of herself that she is first of all a missionary, so this well-worn and fully-marked Bible is first of all a missionary book. It is the old Spanish version of

Cipriano de Velera, compared with various translations and revised, and was published at the Oxford University Press in 1865. With characteristic self-forgetfulness, it does not anywhere contain the owner's name or the date of purchase. Almost all the markings are in Spanish, and to allow room for them the book is interleaved. From these markings alone it would be easy to divine the work of the owner, for certain portions of the book are heavily annotated, and, upon examination, these prove to be the portions which deal with spiritual worship and idolatry and with the practical duties of the Christian life. To meet the need of Spaniards trained in the image-worship of the Catholic churches, Deuteronomy, Isaiah, Ezekiel and the epistle to the Hebrews have been laid under heavy contribution; and for the teaching of the Reformed theology—as Mrs. Gulick evidently learned and assimilated it in childhood and at Mt. Holyoke—the epistle to the Romans.

The comparison of scripture with scripture is notable on the pages of the Psalms which appear in the photograph. The references to other Scripture are multiplied, there being forty additions on one page and thirty on the other, and in these, also, the ruling need of emphasis upon spiritual worship plainly appears. On John 2, the marginal comment is "the three whom Jesus Christ raised from the dead were an only son, an only daughter and an only brother."

The Psalms, interleaved and annotated by Phillips Brooks, has a square page with clear type, and was published by the British and Foreign Bible Society in 1866. The entries are characteristic of the man whose studies of the book of human nature made him a master interpreter of the Book of God. The uses men had made of these hymns of faith and long-



Alice Gordon Gulick

ing after God appealed to him. He studied the first of the five books of the Psalter as "David's autobiography" and "David's compilation for the temple service."

Nor was it only the warm blood of humanity in David and Asaph and their fellow-singers that appealed to him. The later human uses of the book, as discovered in his reading, find record here. It is, indeed, like a gallery of great historic pictures. The Templar (in Ivanhoe) leads out his people from the presence of King Richard, chanting from the Second Psalm: "The kings of the earth set themselves, and the rulers take counsel together against the Lord. He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Bossuet, preaching the funeral sermon of Henrietta Maria, queen of Charles the First of England, takes his text, "Be wise now therefore, O ye kings, be instructed, ye judges of the earth." Erasmus begins his letter to Luther, before the Council at Worms. "The Lord hear thee in the day of trouble!" Maurice of Saxony, after his stormy life, lies dying with the words of the Shepherd Psalm upon his lips. John Wesley, preaching on Rose Green in a storm of thunder and lightning, takes for his text, "The God of glory thundereth." King Charles and John Fisher, John of Leyden, Savonarola, Luther, Huss, Jerome of Prague, St. Stephen, St. Polycarp, St. Basil, Epiphanius of Pavia, St. Bernard, St. Louis, Columbus, Melanchthon, Silvio Pellico, all repeat in dying, "Into thine hand I commend my spirit."

Such a beardless of large men stirs the spirit. Nor are they all saints, taking refuge in holy words in the hour of their calamity. We hear the chaplain reading

the Thirty-fifth Psalm, "Strive, thou, O Lord, with them that strive with me; fight thou against them that fight against me," at the opening of the Continental Congress. We see the nine-year-old Scotch boy, David Livingstone, repeating the 119th Psalm from memory to win the prize of his first Bible. The troops return from the grave of the

"Not unto us, O Lord, not unto us, but unto thy name give glory," he and his soldiers fall to earth upon their faces.

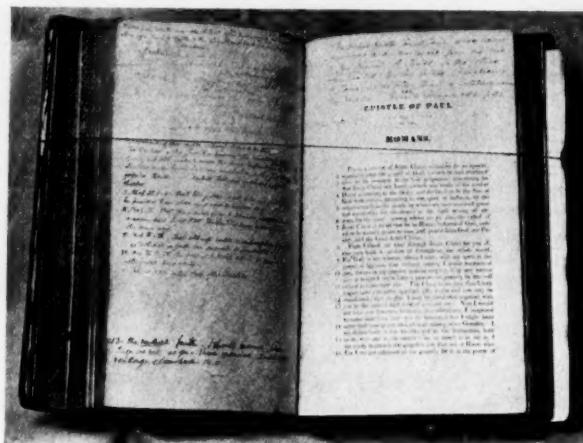
One hundred and thirteen of the Psalms are thus annotated. The study of men following upon childlike faith in God, which made Phillips Brooks "the best-loved man in New England," shows itself here on its literary and historical side.

To him, and to us as we read with him, these men of old were not lay figures, and the Bible is all aglow with the fire of an indwelling and forthshining light. Turning the pages, we can almost hear him saying, as he finds these words of the Psalms on the lips of these heroes of the centuries, "First be a man!" The book is now in the possession of a brother of Bishop Brooks.

Of a different type, but equally self-revealing, is the last Bible which Dwight L. Moody used—for he used and used up many Bibles in his lifetime. It was one of the flexible, wide-margined Bibles

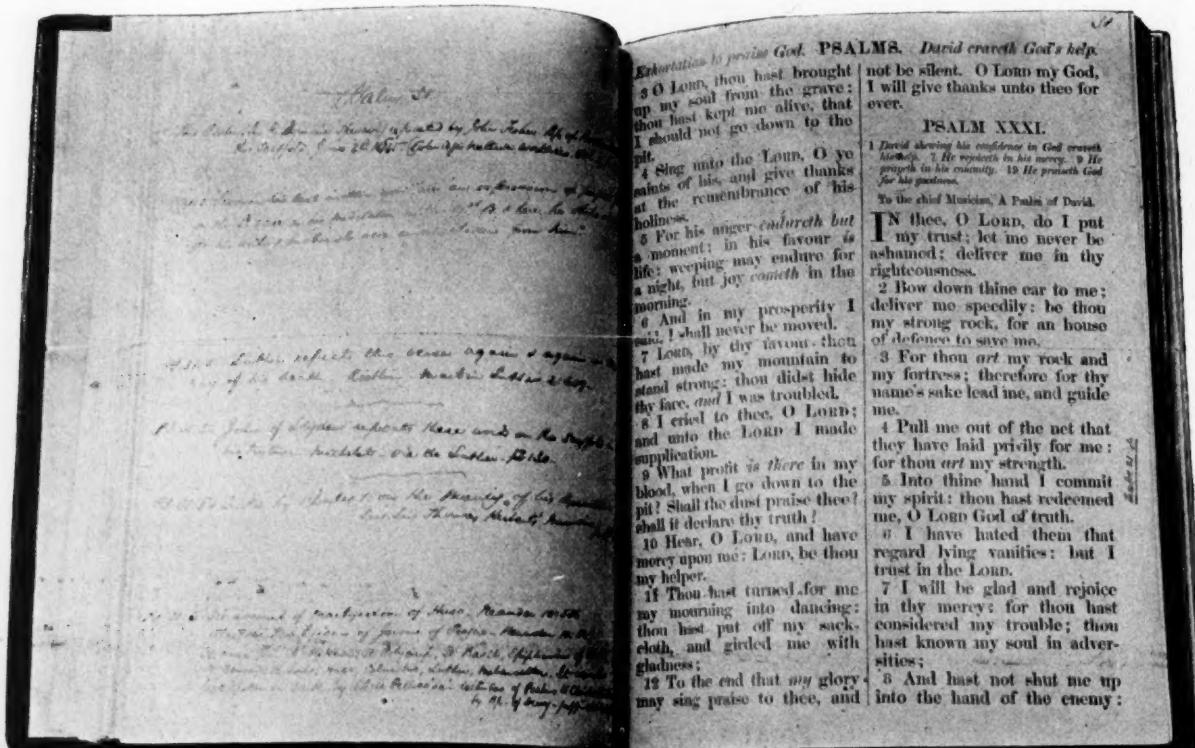
which he was wont to advise his friends to buy, and is marked according to his well-known system. The notes are usually in exceedingly neat and clear lettering, large enough to hold the eye in the dim platform light, away from the reading-desk, at which he never liked to remain. The book has been turned inside out and folded over and its edges are worn brown and are broken with much handling. Inside the cover is the wandering mark of a child's pencil, perhaps held in the small hand of one of the grandchildren whose love brightened Northfield for Mr. Moody, but the only formal mark of ownership is a pencil signature.

In these markings, as in his spoken words, he everywhere goes straight to the



Edward Everett Hale

patriot Hampden, singing, "For thou art the God of my strength: why hast thou cast me off? O send out thy light and thy truth, let them lead me. Why art thou cast down, O my soul. Hope thou in God, for I shall yet praise him." Cromwell, addressing or rebuking Parliaments, uses and applies his favorite Psalms. Pope Alexander, setting his foot in insolent triumph upon the neck of the German Emperor Frederick Redbeard, quotes the words of the Ninety-first Psalm: "Thou shalt tread upon the lion and adder: the young lion and the serpent shalt thou trample under foot." Henry V. of England, after his victory with a few over the thousands of the French at Agincourt, has the Forty-fifth Psalm repeated, and at the words,

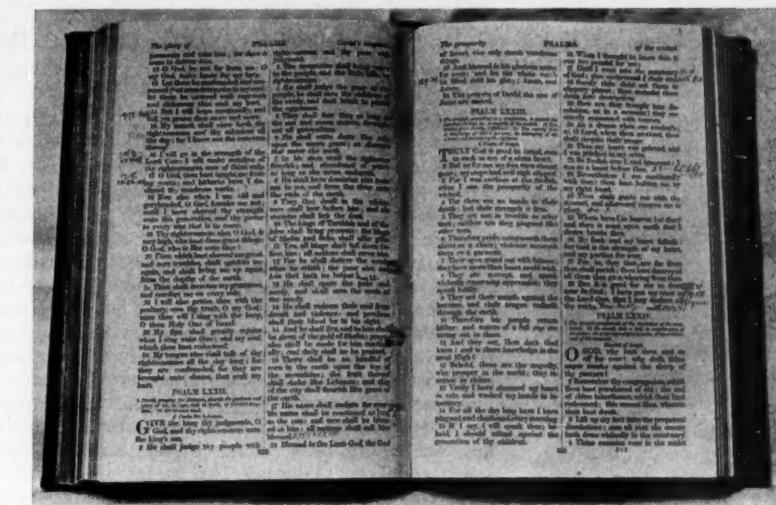


Phillips Brooks

heart of the practical duty; everywhere he finds a clue to lead him to Christ. And the love of alliterative assonance, of striking, aphoristic summaries, of crisp parallels of comparison or definition, rules on every page. "The New Testament is enfolded in the Old, the Old Testament is unfolded in the New," stands on the title-page. It is followed by "The Law is the Gospel foreshadowed; the Gospel is the Law fulfilled." In the creation history he underlines the word *darkness* and puts on the margin *Christless soul*; marks *Spirit of God* and writes *conviction*; *God said*, *Let there be light*, and writes *conversion*; *God divided the waters* and writes *consecration*. "Be clean and shew it" is the comment on "Be clean and change your garments." The earlier pages of Matthew are worn to bits, the strong binding shows signs of wear, but the book had years of service left in it when it was laid down.

One who knew Mr. Moody's work and can remember him as the unsuspected, but powerful, director of great assemblies will remember also how he used his Bible, referring to it, hurrying over its pages as he talked, gesticulating with it held in his right hand, probably turned inside out and folded back. He is the unquestioned leader, the absolute director, of other men, who, however successful in their own fields of work, here wait for his call or beckoning. The voice rings out and claims the instant attention of the multitude. If ever a book educated a man, the Bible trained Mr. Moody for his great work in life. It was a book to be everywhere and altogether believed—a palace of many chambers, and in every one of them the prospect of a meeting with his Lord.

To handle these books is to be brought into almost personal touch with the leaders of thought who owned and used them. Here is diversity of gifts but the same spirit, variety of method but the same good news. They studied the Bible with care and reverence and it filled the central shrine of their hearts. Each in his own place and work stood for the validity



Charles Haddon Spurgeon

and power of the Word of God. May not some, at least, of the failures of modern times be traced to a lack of this constant, reverent study of that Book of books which is the Sword of the Spirit because it is the Record Book of man?

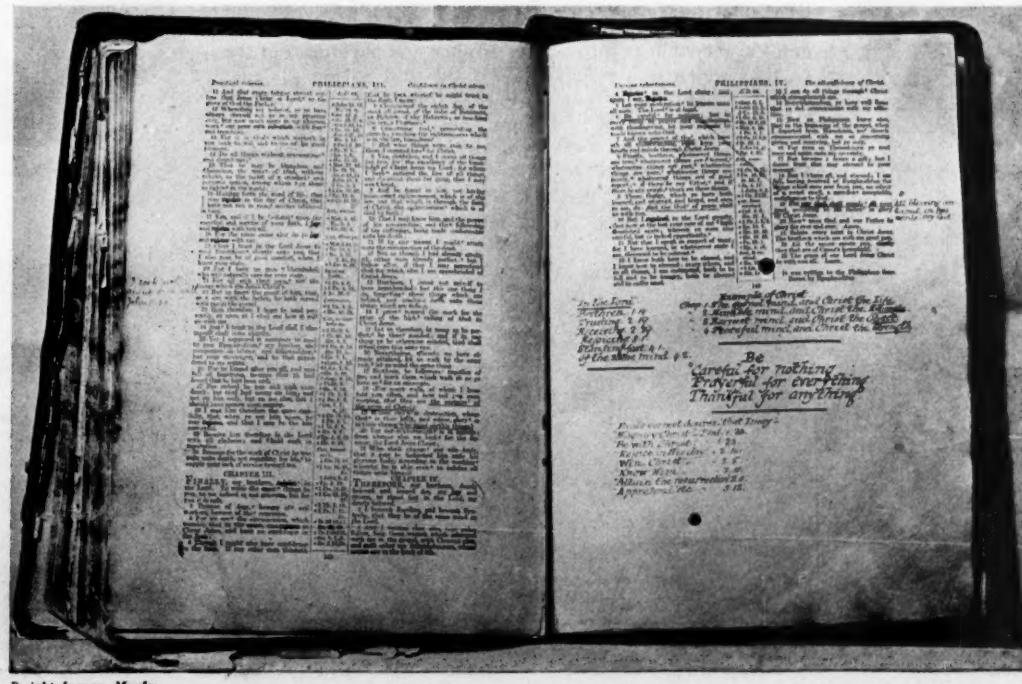
Mr. Moody's Bible as the Sword of the Spirit

Dr. and Mrs. C. L. Goodell of St. Louis were once in London while Mr. Moody was holding revival meetings some six miles out of the city. They were present at one of the evening services. An "inquiry meeting" was held as usual, and Mr. Moody asked Mrs. Goodell to talk with some of the inquirers. "Why, Mr. Moody, I can't, I've no Bible here," said Mrs. Goodell. "Take mine," said Mr. Moody, and at once placed it in her hands. "That Bible in my hands!" said Mrs. Goodell. "I hardly dared to take it, but with it I sat down before two women ready to ask the way of salvation. I opened the Bible and read to them Rom. 8: 1, 'There is therefore no condemnation to them which are in

Christ Jesus, who walk not after the flesh, but after the Spirit,' and said, 'Here is the precious assurance, and it is in Mr. Moody's Bible.' 'Is it there?' said one, with evident interest. And not many moments passed before the Spirit used it to bring mother and daughter to Christ."

As Mrs. Goodell told me this story tears stood in her eyes, showing her love for the Lord's service, and also her reverence for Mr. Moody's Bible. S. B. P.

If this grain of mustard seed be so precious, what is the tree of life in the midst of the paradise of God! If a spark of life which will but strive against corruptions and flame out a few desires and groans be of so much worth, how glorious then is the fountain of this life! If we are said to be like God when we are pressed down with a body of sin, sure we shall be much more like God when we have no such thing as sin within us. Is the desire after and love of heaven so excellent, what then is the thing itself? Is our joy in foreseeing and believing so sweet, what will be the joy of full possession?—Richard Baxter.



Dwight Lyman Moody

America's Men of Fame

By George Perry Morris

On Fame's eternall beadroll worthie to be fyled.—SPENSER'S FAIRIE QUEENE.

By the vote of ninety-seven judges chosen from four classes of men—(1) university and college presidents, (2) chief justices of Federal and state courts, (3) publicists, editors and authors, and (4) professors of history and scientists—the following twenty-nine men, born in the United States and deceased ten years, have been chosen as worthy to be enrolled on the walls of the Hall of Fame, a building given to New York University by an unknown donor (supposed to be Miss Helen Gould) and now approaching completion. Later, if the funds are forthcoming, the university will erect a smaller but similar building for the commemoration of those men, not native born, who nevertheless are identified with our national history, men like Alexander Hamilton, John Witherspoon and Louis Agassiz. The names are given in the order of precedence determined by the judges, and the number of votes each received is indicated by the figure in parenthesis preceding the name.

(97) GEORGE WASHINGTON, 1732-1799, FIRST PRESIDENT OF THE UNITED STATES. Gentleman, strategist in war, influential legislator in Continental Congress and Constitutional Convention, wise administrator, a meliorist in statecraft, in truth, "Father of his country," a man of majestic mien and spotless character.

(96) ABRAHAM LINCOLN, 1809-1865, SIXTEENTH PRESIDENT OF THE UNITED STATES. A man of the soil who rose heavenward, a shrewd and honest lawyer, a convincing and imperturbable debater, an orator matchless in strength born of simplicity and lucidity, an administrator who controlled while seeming to be led, emancipator of a race, saviour of a united nation, a personality whose fame waxes as his era recedes.

(96) DANIEL WEBSTER, 1782-1852, STATESMAN AND ORATOR. Titanic in outward form and intellectual power, able in the exposition of common law, peerless in interpretation of the national Constitution, the embodiment of the Federal conception of government and chief instructor of his countrymen in that ideal of nationality for which the North fought in 1861-65, an orator of depth and weight, Saxon in vocabulary and Doric in style, a Secretary of State whose diplomacy was American in its frankness and tenacity, a man whose moral frailties never can obscure his vast service as jurist, statesman and patriot.

(94) BENJAMIN FRANKLIN, 1706-1790, STATESMAN AND DIPLOMAT. Journalist, satirist, a master of English prose, expounder of the philosophy of common sense, lover of learning and popularizer thereof, inventor and scientist, organizer of the colonial postal service, diplomatic agent of the colonies before the Revolution at European courts, agent of the colonies in rebellion at the court of France and negotiator of the treaties which won recognition for the new nation, a signer of the Declaration of Independence, a framer of the Constitution, a model of industry, wisdom, versatility and symmetrical development, lacking most in spirituality, lacking least in intellect and the humanities.

(92) U. S. GRANT, 1822-1885, EIGHTEENTH PRESIDENT OF THE UNITED STATES. As a military commander ranking



GEORGE WASHINGTON



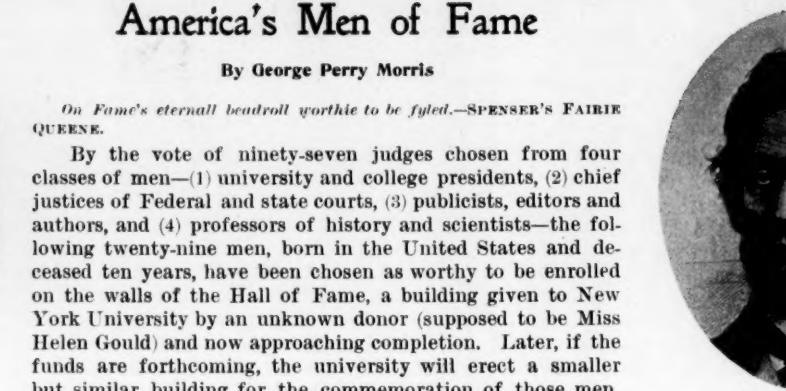
DANIEL WEBSTER



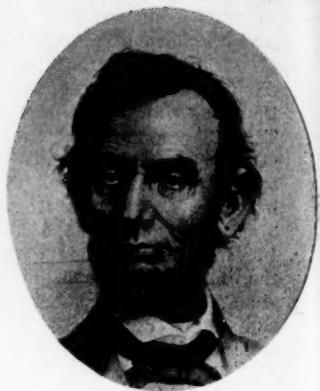
ULYSSES S. GRANT



THOMAS JEFFERSON



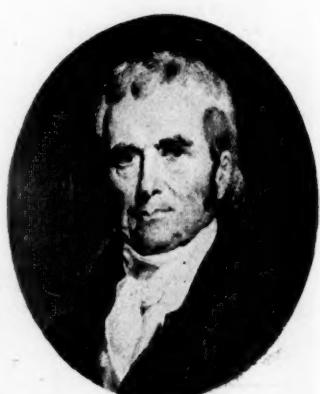
RALPH WALDO EMERSON



HENRY WADSWORTH LONGFELLOW



WASHINGTON IRVING



JOHN MARSHALL



BENJAMIN FRANKLIN



JONATHAN EDWARDS



DAVID B. FARRAGUT



SAMUEL F. B. MORSE



GEORGE PEABODY



HENRY CLAY



ROBERT E. LEE



PETER COOPER



HORACE MANN



HENRY WARD BEECHER

with Cesar, Napoleon and Von Moltke. Courageous, resourceful, self-controlled, tenacious, restless in battle, magnanimous in victory, converting final military success into deepest statecraft, whereby foes were made friends. Loyal to subordinates, free from envy of peers, in affairs of state not always discriminating in choice of subordinates and advisers, but stanch for national honor, fair treatment of the South and Christian treatment of the Indian, a promoter of civil service reform, in the struggle with death a moral hero.

(91) JOHN MARSHALL, 1755-1835, JURIST. Won acceptance of the Federal Constitution by Virginia, loyally supported Washington, diplomat for a time at the court of France, member of the House of Representatives he shaped the principles governing extradition, Secretary of State he was thoroughly American, made chief justice of the Supreme Court of the United States he dominated it and delivered opinions from 1800 to 1835, in number and weight entitling him to rank as the definitive interpreter to the American people of the Constitution which they had framed, asserting its superiority to all congressional legislation as the superior, paramount law of the land, pious and amiable in temper, analytical and logical in thought, stainless in character.

(90) THOMAS JEFFERSON, 1743-1826, THIRD PRESIDENT OF THE UNITED STATES. Agitator and legislator, drafter of papers of state notably the Declaration of Independence which he afterward signed, diplomat thrice representing America at Paris, as citizen and governor of Virginia intent on democratizing her institutions and widening her culture, as Secretary of State the champion of democracy, as leader of a party the advocate of Republicanism always trusting in the honesty and intelligence of the masses, as President knowing no partisanship and insisting on simplicity, zealous in behalf of religious liberty, ardent in planning for general education.

(87) RALPH WALDO EMERSON, 1803-1882, MAN OF LETTERS. Individualistic in religion, transcendental and systemless in philosophy, omnivorous in booklore and penetrating in insight into nature, a mystic with an eye for the practical, master of the technique of the essay and the poem, American to the core, domestic in tastes and cosmopolitan in sympathies, the great figure of American literature.

(85) ROBERT FULTON, 1765-1815, INVENTOR. Artist, inventor with marked ingenuity, who first demonstrated, August, 1807, that steam could be used successfully in propelling vessels carrying passengers and freight, a pioneer in the industrial revolution of the century, a lessener of human toil.

(85) HENRY W. LONGFELLOW, 1805-1882, MAN OF LETTERS. Catholic in spirit, intensely human in sympathies, a singer of the common life of America as seen in New England's best days, versed in the languages and literature of Europe, which he taught, translated and popularized for Americans, a noble friend to good and great men, a beautiful soul unspoiled by fame and knowing little of adversity or misfortune.

(82) WASHINGTON IRVING, 1783-1859, MAN OF LETTERS. Diplomat, essayist, humorist, historian, biographer, genial man of the world, in no sense original, beloved while he lived and read in parts today, but less American in spirit and purpose than any man of equal repute among our men of letters.

(81) JONATHAN EDWARDS, 1703-1758, THEOLOGIAN. A mystic who also was a reformer, a Calvinist who preached as if men were free, a seer who could have been a great scientist,



ELI WHITNEY



JOSEPH STORY



WILLIAM ELLERY CHANNING



ROBERT FULTON

a master mind in metaphysical speculation and spiritual imagination, the most massive figure in philosophy America has produced, pure in life, consecrated in zeal, the last of his life being given to missionary labor among Indians.

(80) S. F. B. MORSE, 1791-1872, INVENTOR. An artist, an early student of the phenomena of electricity, he devised and perfected the system of apparatus by which electricity was first used as the medium for transmitting information overland and, later, under sea, his telegraphic alphabet is the one most universally known, he gave to the modern world a new set of nerves, without which its life today could not be lived.

(79) DAVID G. FARRAGUT, 1801-1870, NAVAL COMMANDER. Trained by long and varied experience in the navy, when the Civil War came, though a Southerner, he was loyal to the nation that had educated and cared for him, and immediately threw himself heart and soul into the suppression of the Rebellion, his management of the Federal fleets in the battles of New Orleans and Mobile winning for him lasting renown, and the title from Oliver Wendell Holmes of

The Sea King of the Sovereign West
Who made his mast a throne.

He was devoutly religious and personally incorruptible.

(74) HENRY CLAY, 1777-1852, ORATOR AND STATESMAN. Seductive as an orator, extraordinarily popular as a man, endowed with much native ability and unusual gifts for party leadership, intensely American in his views to the verge of jingoism, like Webster, willing to compromise on the slavery issue if thereby the Union might survive, and also like Webster, a disappointed aspirant for the presidency.

(73) NATHANIEL HAWTHORNE, 1804-1864, MAN OF LETTERS. A genius. Taciturn, unsocial, imaginative, the offspring of and the immortal chronicler of New England Puritanism, rarest stylist in English prose, especially fiction, which the nation has produced.

(72) GEORGE PEABODY, 1795-1869, PHILANTHROPIST. Accumulating a large fortune, he spent it in England and the United States in ways which made him a pioneer in the art which we since have so highly developed in this country and in which we excel the world, namely, the art of private beneficence for public ends. Others have since surpassed him in amount given, but in his generation he was peerless.

(69) ROBERT E. LEE, 1807-1870, MILITARY COMMANDER. An aristocrat by birth, trained at West Point, when the issue was raised he sided with Virginia and not with the Union. With comparatively limited resources, greater in defensive than in offensive tactics, he waged a desperate and brilliant combat with the Federal commanders, earning by his skill high rank among the world's great military chieftains. Modest, pure, symmetrical in character, a thorough gentleman, his fame waxes as that of other Confederates—civilian and military—wanes.

(69) PETER COOPER, 1791-1883, PHILANTHROPIST. By the manufacture of glue and by skill and courage as a pioneer in creating the American iron industry, he accumulated a fortune, with which he founded a large, ever-growing and increasingly beneficent school for the education of artisans and craftsmen in New York city, bearing the name of Cooper Union. Industrial education ranks him among the first of its friends in this country.



JAMES KENT



JOHN ADAMS



JOHN JAMES AUDUBON



GILBERT STUART



ASA GRAY

(67) ELI WHITNEY, 1765-1825, INVENTOR. Yankee inventor of the cotton gin, which brought fabulous wealth to the South, which shamefully treated the inventor. Perfecter of machinery for the manufacture of firearms, from which he gained much wealth. In devices fertile, by one invention he lessened toil and cheapened a staple product, and by the other he made wars less frequent by making them more terrible.

(67) JOHN JAMES AUDUBON, 1780-1851, NATURALIST. A lover of nature, unrivaled depitor of the birds of North America, best appreciated since his death.

(67) HORACE MANN, 1796-1859, EDUCATOR. Teacher, college president, secretary of the Massachusetts State Board of Education, reformer and practically creator of the present common school system of the United States, owing to general imitation of principles and methods he established in Massachusetts, hater of slavery, intemperance, friend of the unfortunate and dependent classes of society.

(66) HENRY WARD BEECHER, 1813-1887, PREACHER AND REFORMER. Preacher of a gospel of love, champion of new ideas in religion and statecraft, hater of slavery, intemperance and all human wickedness and weakness, an orator whose vitality, wealth of illustration, imagination and passionate convictions held audiences—friendly and hostile—spellbound, and then forced them to action, an editor of influence, a prolific and helpful, if not great, author.

(65) JAMES KENT, 1763-1847, JURIST. Unrivaled molder of American jurisprudence, especially equity jurisprudence, as judge, author of legal works, editor of decisions. Comparable to Blackstone and surpassing him in culture.

(64) JOSEPH STORY, 1779-1845, JURIST. As justice of the Federal, Circuit and Supreme Courts notable for adjudications on matters involving admiralty, marine insurance and patent law, as member of the Massachusetts State Constitutional Convention convincing champion of the rights of the judiciary, as professor in the Harvard Law School an unsurpassed teacher of law, as writer of legal text-books prolific, accurate, luminous, influencing thought far beyond American confines.

(64) JOHN ADAMS, 1735-1826, SECOND PRESIDENT OF THE UNITED STATES. Greatest of American diplomats of the Revolutionary period, unmovable, self-respecting, blunt, shrewd, as leader of the Federalist party a consistent distruster of the masses, as President a force for peace rather than war, in character vain, loquacious, courageous, incorruptible, tenacious.

(58) WILLIAM ELLERY CHANNING, 1780-1842, PREACHER. Pure, lovable and loving, profoundly religious in character, a liberalizing but not destructive force in theology, a proclaimer of social Christianity, concerning himself with charity administration, temperance reform, abolition of slavery by evolution and not revolution, popular while he lived and an abiding force, ethical and religious, here and abroad.

(52) GILBERT STUART, 1755-1828, ARTIST. A prolific limner of artistic por-

traits of eminent English and American contemporaries, he preserved for posterity lifelike records of the great and good of his time, his eye for color and essential character being greater than for form and accessories.

(51) ASA GRAY, 1810-1888, SCIENTIST. An authority on botany of international standing, eminent as a teacher at Harvard, honored by scientific societies abroad, prolific as author of text-books and articles in technical journals, notable among American scientists of his time for his sanity of temper in meeting and adjusting himself to the hypothesis of evolution.

What Constitutes Fame

BY TALCOTT WILLIAMS, LL. D.

Mr. John Morley has somewhere said of Rousseau that a man's position before his generation and posterity springs not from intrinsic ability, but from his capacity or opportunity for saying at the right moment the thing which expresses what his contemporaries and those who follow desire to see known, conspicuous and effective. The rattle of comment following the selection of twenty-nine names for the Hall of Fame, on whose walls at New York University Heights are to be inscribed the names of fifty Americans born in this country and dead before 1890, shows a curious misapprehension of this condition of fame. Intrinsic ability it does not turn upon. Mere opportunity will not achieve it. The two must be wedded. They must be wedded at the right moment. Exactly as in every profession, a man who penetrates its interior opinion always discovers that its member who has stood foremost before the world is by no means the man the members of the profession rate as their ablest. History has the same paradox. No one studies it long without reaching those lost figures, isolated, alone, of masterful ability, often of great achievement, but who have somehow not held the center of the world's stage and been just outside of the glare of the calcium light which decides the attention of the audience.

When men, therefore, pick flaws with this or that selection in the list, they really miss the fact that fame is visibility. These ninety-seven judges with their 5,000 ballots have gravitated, by a common choice, which was the only thing common to all of them, towards those who are visible. There is here and there a figure, but how rare, either in any country or any history, whose visibility is backed by such ability, achievement and opportunity as silences challenge. In all our history there is only one figure of whom this is true—Washington, and he was the only postulant chosen without a dissenting voice. He was deemed dull by his contemporaries. There is a tolerably well authenticated tradition, which was a great comfort to Grant during his presidency, that the elder Adams said that Washington was a stupid man who had won his reputation by holding his tongue. This is a favorite thesis with many of us when we begin the study of the Revolution, but no man ends it without a stupefying impression of the quality of Washington's greatness. He is, take him all in all, the only world figure in all Ameri-

can history of whom one can unhesitatingly say that a thousand years hence he will still be visible whatever changes come.

The instant this great landmark is passed disputes begin. No man wins fame during his lifetime. No man has a fee simple in its possession till all his contemporaries have passed away. Even then his title deed awaits record in the slow course of history. There must pass the process and progress of events which test his work. This test may come early, as it did to a man like Cæsar, or it may come late, as it did to a man like Charlemagne, whose contemporaries by no means gave him the high honor with which posterity has endowed him. The unique greatness of Lincoln in so winning fame is that he did all his work in five years. Nobody would have dreamed of naming him for posterity in 1860. Nobody could deny his claim to its suffrages in 1865. In all the list he is the only man who in this brief space gained his footing, and if he misses the vote of Washington by a single Southern ballot, while Northern ballots have unhesitatingly added Lee to this short list of great Americans, it is only one more proof of the sobriety, the sanity, the detachment, and the broadminded impartiality which has distinguished the current of Northern thought in dealing with the issues of the war, and which is steadily winning to its view the momentum of national life, so that a great rebellion, which seemed thirty-five years ago the supreme event of our history, is known today to be only an episode and an accident, merely blasting out a barrier in the course of the great stream of national development.

Fame, for all the names on the list but these two, is really secondary and local. General Grant was a great soldier, but he is not, to use the German phrase, "a world soldier." His achievements miss that universal effect on the course and current of the history of civilization as a whole which lifts a man out of the hero of campaigns into the short list of the great rulers of great wars. Moreover, out of all the list, in this peace loving land but two are soldiers and one an admiral.

What has come in the selection of the names that follow has been the selection of the visible. We have had our share of discoverers and inventors, investigators and thinkers, but the three men who stand for this class—Robert Fulton, Samuel F. B. Morse and Eli Whitney—are each men whose inventions are visible. The cotton gin re-found a mechanic principle in use in Asia over an immemorial period. Morse harnessed what Franklin caught and Henry tamed. Fulton applied what Watts had rendered possible. No one with an opinion worth having would probably have the slightest doubt that either Count Rumford, who was the contemporary of Fulton and Whitney, or Joseph Henry, whose life ran parallel with that of Morse, was each a man of a greater ability, a more prescient genius and a more embracing knowledge, but neither of them by the application of his discoveries made himself visible; and the decision is just if it were to reflect the general and average judgment which in a nation of material success puts to the front four men whose application of the discov-

eries of others made wealth and comfort possible by water and by land, in the plantation and the shop.

The same relation between capacity and opportunity has dictated the choice of each national figure. Marshall, who interpreted, Webster, who expounded, Story, who illustrated the Constitution, and Kent, who placed this great document in its relations to the world's wide stream of law, not only English but Latin, not only municipal but international, owe their places less to a special gift or ability than to their relation to the national life, law and development. They were great men, but their greatness is apparent today because of this broad-based pedestal on which they early planted themselves, and from which no tempest of change will dislodge their figures until, which God forbid, that wise four-square base on which they stand is itself riven by change and discord.

A more native originality has carried to their high position men like Franklin and Jefferson of the first rank, or even Clay and Adams of the second. They have the weight which comes to men who won their way independent of the method and material, the time and the temper in which they worked, and Franklin adds to the list the only journalist who figures in it. He was all his life the newspaper man, full of a discursive interest, quick to see the immediate relation and interest of events—which the newspaper office calls a "nose for news"—and careless about the preservation or ordered sequence of what he wrote so long as he wrote it and others read it. He is the one European figure of the list. With the exception of the first, even educated Europeans are often ignorant of all the rest, but this American printer all Europe knows. The weak side of the list, as every candid American will confess, is on the side of letters, of science and of art. This national count of stock must at least remind us all that our world work is still to do in this field. Ralph Waldo Emerson, Henry W. Longfellow, Washington Irving and Nathaniel Hawthorne are good names, and the first just misses being great in the world's sense, but no one of the last three is a name to conjure with. If one's horizon takes in the whole round of letters, even if one remember the great names of this century, there is not enough here to justify the word and thought of a world power even in its younger days. Poe is a greater technician than any one of the three and, to the literary man—as to each in his own art of expression—technique appeals as does nothing else; but "fame's great antiseptic style" needs a broad human sympathy, an embracing appeal, open doors to every homely visitor before it will win the general tribute. The special verdict of the literary man on Poe as easily supreme over all Americans in technical skill is overruled by the finding of this broader jury. Lowell had, after all, the dearth as well as the dower of the scholar, and Bryant is a man of a long life and a single poem. Gilbert Stuart is a portrait painter who deserves his place, taking the history of our art, but who has but a secondary position in the art of the world. Asa Gray, again, is on the whole the greatest figure of American science, in its broad, penetrating generalization (as

witness his early papers), with the advantage of being visible because he worked in the systemic side of botany—a science and whose system and classification are almost a commonplace of American education—but even he fades by the side of his contemporaries abroad, who would probably have been quicker to accept the claims of Henry Dana.

The American note, however, is strongest struck and rings most true in the presence on this brief list of a score and a half of an educator, Horace Mann; of two benefactors, Peter Cooper and George Peabody, there rather because they set a noble example than for any other reason; and three clergymen associated with national regeneration and reform, for this is, after all, the work for which Edwards is remembered, for which Channing is revered and for which Beecher was loved. These three men have their place, not as thinkers, though one was a great thinker, not for the gift of style, though one had this in classic measure, nor yet for the more resonant power of eloquence, in which one led all his day, but because they were on the whole associated with that desire and determination to use and to employ the Church of Christ in order to quicken the spiritual, moral and social life of all, whether within or without its membership. When this national rating of intellectual credit is taken, it becomes instantly clear that the American gift has been in organizing, as with our government and Constitution, services for which furnish half the list, in giving industry new powers and in turning the forces of society by gifts of money or by gifts of speech and of thought into channels where these forces brought bread, spiritual and material, to millions.

This is our great gift to the world at the end of three centuries of settlement and over a century of independent existence, that the greatest are held to be those who serve and who have won their places by service. Of the twenty-nine gathered in this list, only six or seven had any of the advantages of life. In Europe, as De Candolle has pointed out, out of seventy-one famous European men of letters forty-five belonged to the upper and middle classes. The English leisure class has yielded all its historians, most of its men of letters and its leaders of thought. In the French Academy of Sciences, out of ninety-two foreign associates from 1666 to 1870, a fair beaddrill of the foreign men of science, only six belonged to the working class. If this is true of science and letters, much more of rule and command. It is the exception in European life that a man without advantages in childhood and boyhood attains eminence. It may be true, as Galton said, that the "Americans have an immense amount of the newspaper article writer or of the member of Congress stamp of ability, but the number of their really eminent authors is more limited than in England." But it is also true, that this average of ability finds its path more open, its opportunity easier and its career more visible from the start. A third of all these names comes from New England town meeting, and each of the divines is associated with the Congregational polity. At a time when, throughout the state and the church, there is a leaning to a more definite organization, a more mechanical sys-

tem, a more connected working of human activities, it may be well to remember that while these gifts aid mediocrity, they stunt and obstruct genius. It is by opportunity that a nation is able to use all of this it produces, and the freest organization, both of the church and of the state, bring the freest opportunity.

The Future of China

The following is an extract from Rev. Dr. William Ashmore's address at the Ecumenical Conference on foreign missions last April. Though uttered before any note of alarm from China had been heeded in any foreign country, it would not be less appropriate if spoken in view of the astonishing developments which have taken place within the last three months. It is reprinted from the *Missionary Review*.

The China that is to be will be a homogeneous, self-governed China. Just now indications are not favorable to that view, but the dowager empress and her policy will not rule forever. At present China is at the mercy of ambitious nations. Broken up for a time, she may be, into a Russian sphere of influence and other spheres of influence, but it will not continue; the Chinese will consolidate. These troubles will diminish the provincial spirit, and multiply the national spirit. Patriotism is supposed to have been dead in China. The reform movement, short-lived though it was, developed in three years more of a national spirit than had previously been developed in a hundred years. It is not the Gaul or the Slav that will rule the Chinese. They are not quiet under vassalage to the Manchus; they would be less so under the Frenchmen. China once uplifted and fairly on her feet, as she will some day be, will repudiate French suzerainty and sweep its agents into the sea. France has trouble ahead.

Russia has a better prospect, but then neither can she dominate a reconstructed China. China, as an anvil, has chipped the edges of many a hammer already. China, as a hammer, will yet pound the Cossack anvil as no European hammer ever yet has pounded it. The land that produced a mendicant Genghis Khan may yet produce a twentieth century Genghis Khan, up in the mastery of modern warfare; then even Russia may have to take the defensive. But, is there not the great continental railroad? Yes, there is, and China is powerless to help herself today, but western China, made strong in a few decades from now, may snip it in two as a school-boy snips a wasp in two at the small of the waist, and the Siberian empire would be cut in twain. The broken ends can be soldered only by China's consent. So far from being dominated, China will herself dominate the tribes and kindreds on her border. Let not the nations of Europe be blinded. The dynasty may go, and go out like the flame of a candle, but the Chinese people are not dead, and theirs is not an emasculated manhood.

China will yet be a tremendous factor in the world's political and industrial future and in the world's religious future. I believe that before the coming century is at an end Christianity will be the dominant religion in China. If you ask me why, I plant myself on the facts of Jesus' life, death and resurrection, and on the promises of God, and these promises have right of way.

Let us not repine or so much as think the gifts of God unequally dealt if we see another abound with riches, when, as God knows, the cares that are the keys that keep those riches hang often so heavily at the rich man's girdle that they clog him with restless days and weary nights, even when others sleep quietly.—*Izaak Walton.*

The Home

The Tears of Jesus

"A man of sorrows and acquainted with grief."

BY EDWARD N. POMEROY

Tell me the tale of thy distress,
Nor need thy plaint be brief,
For well I know the sacredness
And selfishness of grief.

I dwelt in Heaven ere time begun—
What home so dear could be?
But underneath the Syrian sun
No home awaited me.

I measured grief by sharing it
With trouble-laden men.
I fathomed woe by bearing it,
And bear it now as then.

Turn not away to hide the tear
That in thine eye doth shine,
But bring thy bitter anguish here
And sweeten it with mine.

With sympathy my eyes are wet,
Though comfort grief disdain,
And heavenly joys I still forget
Beholding earthly pain.

Think not of me as far away
Abiding in the sky,
For now, as erst with feet of clay,
A wayfarer am I:

Today am weary, faint and lone
As yesterday on earth;
A throne of sorrow is my throne,
And not of regal mirth.

Unbar thy door! Canst thou do less
At call of grief divine?
Tell me the tale of thy distress
And mix thy tears with mine.

**Mission-Loving Homes
Needed** In discussing the problem of raising up a mission-loving pastorate at the annual meeting of the American Board, Dr. McLean of Pacific Theological Seminary declared that such pastorate are the product of generations, a result of favorable heredity. "You cannot expect seminaries to take young men who have lived up to twenty-four years of age in the environment supplied by the average home, the average academy and college, and make them in three years into mission-loving pastors." Mrs. Mead makes a similar point in her article this week when she emphasizes the parents' influence and example in awakening young people to the need for social service. Certain it is that an enthusiasm for missions can never be engendered in a home where the father deliberately stays away on the Sunday a missionary sermon is to be preached, where the mother regards attendance upon the woman's missionary meeting in the light of a cross; where missionary literature, if received at all, goes into the waste basket unread; where home talk never by any chance touches upon the church's opportunities in other lands. Unless we have mission-loving homes, we shall have few mission-loving pastors.

**Overworking the
Children** The conviction that school children are being overworked is finding expression in other papers besides *The Congregationalist*. Within a week both a Springfield and a New York journal have

had editorial comments on the matter. Most concern is felt among physicians for high school pupils, for with children in the lower grades mental overwork is rarer because of the dominance of the play impulse. A Hartford physician, Dr. F. T. Simpson, has been expressing himself forcibly against the pressure on ambitious high school scholars and he makes a telling comparison. Older pupils frequently spend seven or eight hours a day in mental work. This is as long as the working day of a professional or business man, and the youth's mental labor is far more severe because the subject-matter is ever new and unfamiliar, requiring unflagging attention, not routine work. "Never, perhaps, in after life," says Dr. Simpson, "is such a continuous rate of advance in intellectual lines called for by the most exacting profession." His remedy is more physical, and less mental, culture. Some modification of our educational system certainly must be effected, and in the meantime the individual parent and the individual physician should keep close watch on the young people under their care, enforce authority in matters of health, insist upon a due amount of open-air exercise, sleep and nourishing food.

The Wife's Part The college woman receives much good advice about her duties to the state and the church, to society and "the masses," but Senator Hoar, in a recent address at Smith College, chose to speak to the students about their opportunities as wives. The American girl as a guide and support to her husband in public life was praised. "It is a remarkable thing," said he, "that when a man has risen from the lowest place in the community, step by step, to a high place of honor in public life, it is almost always true that the wife is as fit as the husband for the position." To prove that the American girl is capable of adorning the highest positions of honor, he instanced Lady Curzon and other wives of distinguished foreigners, but the applause broke out when he added: "I can speak from personal experience. I know what it is through the trials and disappointments which attend even the most fortunate career in public service to be helped, supported, raised by such companionship." Very few college girls will marry public men as prominent as Senator Hoar or Hon. Joseph Chamberlain, but many will marry professional men who are in a sense public servants. As wives of ministers, doctors, journalists, professors, they will have an immense influence in shaping their husbands' careers. No more solemn warning against the misuse of this power could be found than in Judge Grant's novel, "Unleavened Bread."

**The Leadership of
Admiration** What Dr. R. F. Horton of London recently said in an address to young women is intimately connected with this subject of woman's influence over man. He reminded his hearers that their great function was to praise. "They were in the world, not to be admired, but to admire. And somehow it happens that what a woman admires ultimately determines the course which men take, and

defines for them their ideals. Unless the girls of England learn to admire what is right in man, the men will never be right." To admire—and not to be admired!—that seems to many a gay young girl a complete reversal of the order of nature. She lives in an atmosphere of admiration and it is the very breath of her life. But this is a question of leadership, of service to one's generation, of substantial, practical ends, and regarded in this light it cannot for a moment be questioned that a woman's most characteristic power is the power of establishing ideals for others. There is no leadership in faultfinding. It is a sorry, if necessary, incident of life. But to praise, to admire what is admirable and so to lead men up to high achievement, and to keep them to their best endeavor by sympathy and appreciation, is real and active leadership and leads to the most permanent and valuable results.

Ideals in Bread

BY HELEN CAMPBELL

Among the many official congresses held in Paris during the exposition was one which had for its object the discussion of flour and everything relating to flour. It was quite in order that such congress should be presided over by Monsieur Moulin, which, it need hardly be stated, is the French for mill, and under such auspices there is no question as to the thoroughness of the handling given each phase of the subject.

To this congress was invited every man in France interested in the growing, grinding and general distribution of wheat and rye, the other cereals not being included under the head of "bread stuffs." Bakers naturally were prominent, but the list read, "agriculturists, dealers, engineers, makers of milling machinery and proprietors." A full report of the proceedings is to be printed, and the whole civilized world will or should call for a translation and general distribution of the document.

It is a singular fact that, while the milling processes of Great Britain and the United States far excel those of France or any other continental country, the inferior order of bread produced in both countries is known to all the world. This is a dangerous topic. Wherever touched upon, whether in club or private life, there seems to be a theory that American women make good bread intuitively. Those who have traveled know better. Even those who stay at home realize the sins of their neighbors. But whenever and wherever the statement is made that American bread as a whole, outside of the great cities, is disgracefully poor, women rise and ejaculate, "My mother always made the best of bread."

The best of bread—what ought it to be? According to the scientific maker and baker it should have a long fiber, so that when broken, whether in loaf or roll, the crumb should be so elastic as to stretch a trifle without breaking. This is true of all French and Vienna bread, the crisp crust snapping but the crumb stretching almost as if of elastic. The short, brittle crumb of our American homemade bread

owes this quality in part to the shortening we use so freely, while our ordinary baker's bread is corpulent, of flabby crumb and soft and flaccid as to crust, being also so overraised as to lose all the sweetness of the natural grain. There is delicious bread made by many a housekeeper who accepts the principle of shortening as vital to the flavor we count as homemade. In hot breads we lead the world, but the real bread lover does not sigh for hot breads. A knowledge of the advantages of whole wheat flour is spreading, but our methods of kneading and baking are all deficient.

The crisp, sweet, nutty crust of the best Vienna or French bread gives the teeth something of their natural work to do. Vienna bread is the ideal for all Europe, and its counterpart may be found in the remotest and most unexpected regions. But we as a people have no distinctively national bread of wheat flour. Our corn bread comes under the head of national, but has lost much of its former richness and sweetness in the new milling processes. There is also a local product, Boston brown bread, a purely New England invention, known to the country at large wherever New Englanders are to be found, but actively and profoundly despised by the Southerner and the foreigner, who count it a sodden and gloomy travesty of what bread should be.

England imports her French bread and rolls straight from Paris, but her own bread is far worse than that of the United States, being of a density that seems popular, but to the American, accustomed to the light, spongy quality of his own ideal, an almost impossible morsel to conquer. In toast it is tolerable, but it holds all the flour the utmost strength of the baker can mold in, and English cakes are of almost equal toughness. There is apparently something in the Anglo-Saxon temperament which is in radical opposition to the continental thought and method with bread stuffs. The Englishman requires solidity of structure in his food as well as in his machines, and thus it is doubtful if the French congress will materially affect the average Englishman's methods.

The average American appears to have a rooted objection to chewing. Soft foods of every order take the place of the long loaf, chiefly crust, which the continental eater insists upon. Dentists sound an occasional alarm as to our national objection to chewing and the jaw deterioration that is the result, but our ideal of bread is chiefly crumb, and the child who tucks away the crusts under its plate is counted more normal than the one who eats them with pleasure. If the congress helped to convince the Anglo-Saxon that he has still something to learn under this heading, it will mean better teeth and better digestion for the next generation.

In the meantime, while some of us here and there may eat ideal bread, we are obliged to submit to the verdict passed upon us as a whole. "In New York and some of the larger cities, where foreign bakers purvey to a class sufficiently numerous to exact the highest excellence based upon the best European standards, the best quality may be obtained. Outside of these centers, American bread, both homemade and commercial, is deficient in palatability, structure and texture."

Closet and Altar

Thy words were unto me a joy and the rejoicing of mine heart: for I am called by thy name, O Lord God of Hosts.

I speak as a man of the world to men of the world; and I say to you, Search the Scriptures! The Bible is the book of all others, to be read at all ages and in all conditions of human life; not to be read once or twice or thrice through and then laid aside, but to be read in small portions of one or two chapters every day and never to be intermitted unless by some overruling necessity.—*John Quincy Adams.*

All my ideas of peace and joy are linked in with my Bible; and I would not give the hours of secret converse with it for all the other hours I spend in this world.—*Robert M. McCheyne.*

Spirit of Truth, essential God,
Who didst thine ancient saints inspire,
Shed in their hearts thy love abroad
And touch their hallowed lips with fire,
Thou Guide divine who dost impart
The truth to man, instruct each heart.

Still we believe, Almighty Lord,
Whose presence fills the earth and heaven,
The meaning of the written word
Is still by inspiration given;
Thou only dost thyself explain
The secret mind of God to man.

—*Charles Wesley.*

Our Bible is a book of lives. It is a book of men praying, rather than a book of prayer, of men sinning and repenting and righting themselves, rather than a book of ethics. It is a book, too, of men loving; it is full of faces turned toward faces.—*W. C. Gannett.*

Most important I think it is for you to get out of that strange idea that you ought to understand the meaning, or at least a consistent meaning, in every passage of the Bible. I can't conceive an odder mistake, especially in a person who believes it to be the word of God, a book not for one man or age, but for all. You will certainly make a mess of the Bible till you can have patience with it. 'Tis as large as nature and as deep and as simple, and must be dealt with in the same way.—*James Hinton.*

Everything I see gives light to, and receives it from, the Scriptures.—*Henry Martyn.*

O Lord, who hast revealed thyself in Jesus Christ and hast caused him to be spoken of by prophets, apostles and evangelists, help us to read the books which they have written with a lively faith and glad appropriation of thy message to our hearts. Spirit of God, whose indwelling is our hope, take thou of the things of Christ and show them unto us. Make thy Word a lamp to our feet and a light to our path. Help us to fill our minds with songs of praise and gracious words of promise, and from these stores of memory give us a fitting word for every trial and temptation. May we be doers of the Word and not hearers only, to the help of others and the glory of thy grace which hath redeemed us and made us kings and priests to God through Christ. Amen.

The Sheltered Girl

BY LUCIA AMES MEAD

"How can a girl in sheltered circumstances appreciate the industrial and social stress of modern life?" I have been asked. The question is a pertinent one. Thousands of sweet girl graduates in sheltered homes are living a life of ease, irresponsibility and dense ignorance of the world they live in. They travel over the globe but they take the sheltered atmosphere with them and return home laden with knowledge of languages and the arts and with endless happy memories, but with no sympathetic knowledge of the life that is lived by nineteen-twentieths of their race. How is the awakening to come?

Sometimes by financial disaster, that necessitates a painful, unprepared attempt at self-support. Then life becomes very real and a new world is opened to the girl who has hitherto been a dreamer in the little, narrow, shut-in life of exclusive society. She goes from the hothouse into the open air and if she has genuine stamina the winds will not wither her but will strengthen her. Many a young woman may thank her father's "failure" for the beneficent work which has not only redeemed her life and developed its latent, magnificent possibilities, but has put her into sympathetic touch with the world's life.

Often the awakening comes through the love and admiration for a friend who has an insight into the life of the workers and makes work seem alluring, indifference and lack of public spirit unworthy.

If a girl has lived twenty-one years and has no vital interest in the industrial and social stress of modern life, it is probably because her parents have had no such interest and have with cruel kindness kept her in ignorance. She is to be pitied if she has always been in the undemocratic atmosphere of a private school and has never played with a mechanic's child or been as a guest in her home. Still more is she to be pitied if she has missed that most important part of a child's education—table talk three times a day every day in the year which touches naturally and constantly the vital interests of the nation and the city as if they were the vital interests of the home.

Let the child grow up feeling that the result of the election of the school committee, of the establishment of a vacation school, of the bill limiting the hours of women's labor in shops is more vital to her mother than her whist club or new parlor carpet; let her see that her father takes a personal interest in his factory hands and cares more to give them fair wages and sanitary conditions than to get large dividends, and the chances are that she will share these interests however ignorant she may be as to the science of economics. It is not direct teaching but the subtle, daily influence of the home that will make the difference between the indifferent, thoughtlessly selfish girl, who looks upon the serious business of life as getting some culture and "having a good time," and the warm-hearted, wide-awake, aspiring girl, who will not shut her eyes to the facts of life and live in a fool's paradise, but bravely determines to lend a hand and make her privilege minister to the unprivileged.

Many a girl who through some means has come to have this longing to know, and to be of use, is thwarted by unwise parents, who forbid friendly visiting lest contagion or violence attack their precious daughter in the slums. Nothing but a Sunday school class or work for a charity fair is encouraged. Many a mother "with her little store of maxims, preaching down a daughter's heart" has quenched the new-born spirit and done a deadly harm. It is perfectly safe for two modestly-dressed young women to go in company in the daytime to any house to which a charity agent would assign them. The culture gained by personal contact with the tenement problem would throw much light on the industrial and social stress of modern life.

But if the girl is compelled to wait till she is older before going to the unprivileged, then let her devise some way to get them to come to her, and devote some hours a week to taking groups of children through the art museum or natural history rooms, or on little excursions to suburban regions. If she takes a personal interest in her charges, she will learn much more of importance than she will teach them. Let her plan with some friends little trips to visit factories of many kinds and see how the toilers labor. These trips, with some factory inspector or suitable person, are as easily arranged for as any social function and should offer no difficulties to any enterprising girl.

If she can persuade her father to let her work as his assistant secretary, or in some business capacity for a few months, she will get in touch with a side of life which will not only be of practical value should she marry a business man or own property, but will help give her a conception of the problem of labor and capital which is essential to an understanding of the modern world. If she is an heiress it were well if she knew that her inheritance could not be hers until she had lived for one year, at least, on the fruit of her own labor, earned and spent without favor at the market price. This would do more than anything else to educate her on essential matters and develop that sympathy, discrimination and sound judgment which mark the distinction between the efficient and inefficient woman.

The wise father will talk politics and business with his grown daughter and do her the honor to assume that she will take a rational view and is worth talking with. He will always ask her reasons and teach her to prove her point. He will help her to see the many sides of every question and never tolerate a whimsical or partisan view.

Unfortunately, few girls are blessed with ideal fathers and most of them must look to books rather than to a tired business man to give them the history of industry and the knowledge of economics which they need. Few brothers and husbands and fathers have as much time to study these questions as the girl herself, and so far as broad, general principles are concerned she may well become their teacher in the course of time. The average business man is too busy with practical bread-winning to be anything but a shallow thinker on the fundamental questions and is quite as likely as not to give the girl some catch-words like "Competi-

tion is the life of trade"; "You can't change human nature"; "Let everyone do what is best for himself first and he will do what is best for the world"; "Let every workman stop drinking and save his earnings and there would be no poor," etc. The thoughtful girl will soon find how modern social science shows the fallacies in these views.

Before reading economics strictly so-called let her read around the subject. Such books as Jacob Riis's *A Ten Years' War*, Colonel Waring's book on Street-cleaning, *The City Wilderness* (if she lives in Massachusetts), *The Workers by Wyckoff*, *Joshua Davidson* by Mrs. Linton, *Hopes and Fears for Art* by William Morris, *Crown of Wild Olive* and *Unto This Last* by Ruskin, are books that will serve for a beginning. After that Toynbee's *History of the Industrial Revolution* and Ely's *Socialism and Social Reform* would naturally lead to and suggest study of a deeper nature. Emerson's essays on *Man the Reformer*, *Lecture on the Times* and *The Young American* should be read and reread until their wisdom has become part of the fiber of one's thought, but this takes years and experience.

An Uninvited Guest

BY FRANCES BENT DILLINGHAM

"Then you don't want to invite Paulina?"

"Why, no, mamma, I don't know her so very well. She's more your friend. She's just in my Sunday school class and she doesn't come very often to school, and she doesn't know very many of the girls and I don't think she'd enjoy parties anyway, and she wouldn't have anything to wear and I don't play with her very much only when she comes to see me, and you said I might have anybody at my birthday party."

"Very well," said Ruth's mother, "but I hope her feelings won't be hurt."

"Why, I don't b'lieve she'd think of being invited, and I'll ask the girls not to tell her anything about it."

"I wouldn't mention it to the girls if I were you," said her mother, as she drew her pencil through Paulina Wilkins's name.

"And Rosamond Archer is the next one I want."

"Why, Ruth, do you know Rosamond well enough? Hasn't she just moved into the neighborhood?"

"Now, mamma, you said I could have anybody I wanted to the party. I know Rosamond very well indeed. She's just perfectly lovely. She sits next me at school and has the prettiest dresses."

So Rosamond Archer's name was added to the list of party guests.

"It's just as well I didn't invite Paulina," declared Ruth, on her birthday, while her mother helped her dress for the party. "She hasn't been to school for a week and doesn't know a thing about it, and I know that Rosamond would think it was funny if I'd asked her."

"Then Rosamond is a very silly little girl, whom I'm sorry we invited to the party. And I'm worried about Paulina. I must see Mrs. Johnson and find out if she is ill."

For Ruth's mother felt a responsibility

for the Johnson family and a special interest in Paulina. Paulina was a little orphan Mrs. Johnson had taken to her home to help "mind the children and do the chores." As Mrs. Johnson went out working by the day and there were three small children, not counting the baby, little Paulina found that minding the children and doing the chores left her scant time for school and few moments for play.

But Ruth soon forgot all about Paulina. It was a beautiful day for the party and the little guests arrived promptly. Ruth was standing in the library chatting with the newest arrival, when again the doorbell rang. From where she was standing, by craning her short neck, Ruth could see the front door. Now, as she peered around the corner of the library *portière*, she saw the maid open the door and behold little Paulina Wilkins standing on the threshold. Ruth turned red and white by turns and drew back suddenly. She looked at her mother, who in the farther corner of the room had all the little guests, with the exception of the one by Ruth, about her, and was making them laugh at a funny story. What should Ruth do? What could she do? The little girl beside her was talking blithely:

"You all sit in a circle and you number each one—if you don't want to play it, never mind"—for the little girl saw that Ruth was not listening; again the forgetful little hostess had leaned forward and again she drew back.

"O yes, I do, it would be lovely," and Ruth's troubled face tried to take on a look of interest. "Tell me the rest."

In that quick glance Ruth had seen enough to know that the maid had ushered Paulina in, and of course the little girl had gone through the hall and up stairs. And Rosamond Archer was up there, too!

What would she think when she saw Paulina? Ruth wanted to tell her mother about it, but there was no chance, and what good would it do, anyway? Ruth's mother would be glad Paulina had come.

Meantime little Paulina, guiltless of any offense, was indeed going up the stairs. The maid had opened the door at her first touch on the bell handle and had said: "Please walk up stairs and take off your wraps; first room to the left."

Paulina, who was always shy and overawed in Ruth Wilder's house, had entered the door and gone up the stairs in so dazed a state at this unusual preparation for her arrival that she had scarcely dared lift her eyes from the handsome carpet and, in the upper hall, had turned to the right and entered the wrong room, without happening to meet any children on the way.

The secret of this afternoon call of hers had been that, after being kept from school for a week and awake most of the nights with Mrs. Johnson's sick baby, Mrs. Johnson had decided to give her a half-holiday, especially as the baby was better, thanks to Paulina's faithful care.

"Where you goin'?" Mrs. Johnson asked, as Paulina laid the baby in her arms that afternoon.

"I thought mebbe I'd go to Mis' Wilder's," said Paulina, balancing herself on one weary foot.

"I would if I was you," said Mrs. Johnson, rocking heartily back and forth with the baby. "And you'd better fix up a

little. You kin wear your brown skirt if you wanter and—let me see—you try on that red waist Mis' Wilson give me. I can't meet it on me ef I was to hold my breath tell I was black in the face; but I always tell 'em, 'If 'twon't fit me, I've got all sizes to home.' I guess it'll just about fit you." Mrs. Johnson was not hard-hearted, only poor and busy.

So Paulina, in the brown skirt and red waist, which fitted her according to Mrs. Johnson's idea only, started for the Wilders' with a happy heart. Mrs. Wilder always gave her a good time. But now as she took off her hat and jacket in the Wilders' handsome chamber she was a trifle bewildered. She was wondering if she would not better wait until somebody came to tell her where to go next, when there was a step in the hall and there in the doorway stood a wonderful vision. A lovely little girl in a white dress with little blue flowers sprinkled all over it and pretty blue ribbons fluttering about her. Paulina remembered her at school, though she had never spoken to her; she knew her name was Rosamond Archer.

"Hollow," said the little girl, smiling.

"Hollow," responded Paulina; she advanced a shy step or two towards the door.

"Aren't you coming down stairs?"

"O, I don't know," began Paulina, slowly, "I—

"Come down with me," and Rosamond held out her hand, "then there'll be two of us."

Paulina stepped forward with a pleased smile and outstretched hand, then she drew back.

"I'm not dressed up much." Mrs. Johnson's red waist shrank suddenly in beauty, in beauty only; if it could but have shrunk in size to Paulina's slender little frame!

Rosamond looked her over frankly. Her glance went from the pleated ruffle of the brown skirt that almost touched Paulina's heels behind and was above the tops of her shabby boots in front, then traveled up the pointed overskirt to the black ribbon that could scarcely be called a belt, since it performed no service, but left the large skirt binding gaping below. Rosamond studied the ample red waist, with a patch on each elbow of the unfaded color, and the plain piping that did office as a collar; then her look settled on Paulina's clean, earnest face and her smooth, neat hair. Mrs. Johnson prided herself on her own and Paulina's tidiness.

It took but a moment for Rosamond to see all this, then she stepped into the room and said, kindly: "P'raps I could pin up your skirt behind."

"O," said Paulina, and she tried to twist her head over her shoulder to see the gap; one could not see below one's waist in Mrs. Johnson's mirrors.

Rosamond took her by the skirt-band and drew her towards the dressing-table. Paulina backed shyly and fearfully beneath the other's commanding hand. She stood like a little image while Rosamond fastened her skirt. "There! that's all right," said Rosamond, as she drew down the black ribbon in front and straightened up to look at Paulina. "If you only had a ribbon 'round your neck, you'd look real pretty." Then she glanced down at her own bow-trimmed gown. "Here, I'll rip this off; hand me those finger-nail scissors."

"O my, you mustn't," whispered Paulina, without stirring.

"Mamma won't care a bit; it won't show," and Rosamond went to the dressing-table and began to snip away with the scissors. Then she advanced to Paulina with one of the pretty blue bows in her hand. "Now, hold up your head and I'll tie it 'round your neck."

Paulina held up her small pointed chin, and Rosamond twisted the blue ribbon around the thin little neck. It pinched somewhat, but Paulina was too thankful to have something really "fit" to complain.

"There, that's lovely!" said Rosamond, with a final little pat. "Now let's go down stairs."

She took Paulina's hand and led her through the hall. There was a little girl half-way down the stairs, and the two called back and forth, so nobody heard Paulina say:

"O, I'm 'fraid they've got company."

"Hurry up, Paulina," said Rosamond, grasping tightly the hand Paulina half tried to withdraw. So down the stairs they went, the dainty Rosamond with Paulina dragging behind, her old brown skirt brushing the stairs at each step.

The next Paulina knew she was in a room filled with little girls, and the delicate color spread from the edges of her blue collar to the roots of her hair. A little girl near the door called out: "Hollow, Paulina, come and sit here," but when Paulina would have halted Rosamond drew her forward to pay her respects to her hostess.

"How do you do, Ruth," said Rosamond, dropping Paulina's hand to shake that of her hostess. Then Paulina put out her little claw and said, "How do you do, Ruth," in a weak imitation of Rosamond. Then Ruth said, "How do you do, Paulina," and she looked in bewilderment at her two little guests and noted how Paulina's collar matched Rosamond's bows.

But when Ruth's mother came forward and shook hands with Rosamond and put one arm about Paulina, the little uninvited guest looked up and whispered:

"I didn't mean to get in a party."

"But I meant to have you, dear," said Mrs. Wilder, patting the little red flannel shoulder.

Then Rosamond took Paulina's hand and said, "Let's sit over here, Paulina."

"Paulina's going to sit side of me," cried the little girl by the door in her loud, merry voice.

"I'll get a chair, and Paulina can sit between you," said Ruth's mother, and she turned away with a lump in her throat at the sight of the beautiful happiness in Paulina's face.

When that most delightful party was over and Paulina stood in the hall waiting for Mr. Archer, who was to walk home with her, Ruth came out of the dining-room with a package of cakes:

"These are for the Johnson children, Paulina, and some for you."

Paulina looked up at her. "I was just coming to see you. I didn't know it was a party, and I'm sorry I didn't have a present for your birthday."

"O my!" cried Ruth, then she put both arms about Paulina with a hug and kiss. "You needn't ever bring me a present, but you must always come to my parties."

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Mrs. A. B. CAMBLOS
2050 Pine St., Philadelphia, Pa.

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The Literature of the Day

Bonhomie in Literature

The death of Charles Dudley Warner not only removes an editor and author of wide and honorable fame. It also creates another distinct gap in a class of writers by no means too numerous and enjoying a peculiar repute difficult to be attained. There are many who possess a clear, vigorous style, like that of Prescott or Parkman. Many are nervous and virile, like Theodore Roosevelt. Some are strikingly rugged and picturesque, like Kipling. A few illustrate a fine and delicate grace of style, such as that which has helped to make Robert Louis Stevenson famous. But here or there has been one whose writings, notable for lucidity, force and literary finish, also are permeated by a certain geniality, a gracious cheerfulness of *camaraderie*, which does not lack dignity and is exceedingly winning, and which perhaps cannot be better described than by the familiar word *bonhomie*.

Mr. Warner was one of these. George



CHARLES DUDLEY WARNER

William Curtis was another. Donald G. Mitchell—Ik Marvel—who still is left to us, is another. Charles Lamb was such among Englishmen. They never are numerous. They rarely fail to be greatly popular. Their observations of life, whether serious or humorous—and they can be either grave or merry upon occasion—are illumined by a certain glow of semi-jocose or even semi-satirical, yet plainly sincere, friendliness which appeals to most readers strongly. They conceive a degree of personal regard for such an author, apart from their respect for the intellectual quality of his work. It is as though he had welcomed them to his home, seated them by his fireside, taken them somewhat into his confidence, and enabled them to look out upon life from his serious yet often amused point of view.

Such authors are among the most influential of modern philosophers. They are sagacious but not pedantic, profound without being dull. They make merry but their jesting, instead of being frivolous, is a relief and a stimulus. They are sympathetic but rarely sentimental, keen critics but not unkindly. Their genial *bonhomie* makes them welcome to every one excepting the hopeless cynic and enables them to cheer and help. They make no special philanthropic profession but they are a tonic force in soci-

ety. Who are to fill their places as they disappear one by one from earth it is not easy to foresee. At present, although there are authors who exhibit some of their admirable qualities and powers, there are few or none who to these unite their characteristic *bonhomie*, that by which more than by anything else they have been distinguished.

Two Strong Novels

We hardly expect that *Uncanonized*,* by Margaret H. Potter, will make an immediate stir. But few books of the year thus far seem more sure of winning an ever widening circle of admiring readers until its success shall have become notable. The strong, sad face, its frontispiece, forecasts the temper and character of the story. Back into the England of the thirteenth century, the days of King John, the writer takes the reader and they become surprisingly real and vivid. No brief or hasty study has gone into the preparation of the historical setting of the narrative, and its period has received less notice in literature than others.

A new and more favorable conception of the character of King John is here offered, and there is some good evidence to back it. History thus far hardly has done him justice. Moreover, the terrible significance in that age of the papal excommunication is set forth with a vividness which we never have seen equaled elsewhere. It was far worse then than in the later and more familiar time of King Henry VIII.

But the actors naturally are of chief interest and the hero stands out as pre-eminently in his personality as in his career.

The pictures of life at court and in the abbey alike are unusually rich in detail and clear in presentation. They furnish a fitting background for the fettered, sorrowful, cruelly uncongenial life of one by nature fitted for freedom, activity and high leadership. There seems an incongruity in the condemnation of such a spirit to such a fate for such a reason as that here given, and it is hard to believe that Anthony, even if overpersuaded at first, would not later have realized how terribly he had been imposed upon and have unfrocked himself. But, given his submission, the rest follows.

The awful monotony of his existence, the singularity of the interruptions of it, the strange misplacings of affection among the characters, the contrasts in the half-dozen feminine types portrayed, the gradual loosening of Anthony's spiritual fetters and the enlargement and ennobling of his whole nature, these are described with a mixture of rugged force and subtle grace not often surpassed. Even the final catastrophe is saved from repulsiveness by the conditions.

Both historically and as a character study, this story stands out far above ordinary books of its class.

Eden Phillpotts began his literary career in 1890. *Lying Prophets*, published in 1897, attracted some attention, but it was not until the next year when

* A. C. McClurg & Co. \$1.50.

he put forth *Children of the Mist* that reviewers and the public admitted frankly that a new master of English fiction had appeared. His latest book, *Sons of the Morning*,* reveals the same art of making the natural beauty of Devonshire live before the reader, an art in which he rivals Blackmore. There is the same note of paganism and subdued pessimism mingled with a fatalism recalling Hardy.

The humor and shrewdness of the rustics relieves the strain somewhat, but after all is said the total effect is saddening, and the sons of the morning walk in a sunless morn. That such women as Honor Endicott live we doubt not, and her unconventionalities are refreshing after reading of the ordinary heroines. But with society as it is and men as they are a nature like hers, capable of love on the one hand and platonic friendship on the other, must in the very nature of the case wreck lives. It is a more than ordinary tale and satisfying alike to lovers of nature and those who like subtle analysis of human motives.

Roosevelt's Cromwell†

Governor Theodore Roosevelt has much in common with Oliver Cromwell. Like his great hero, he has high and patriotic purpose, boldness and immense energy. He is one to whom such a character and career as Cromwell's appeal powerfully. To write the life of Cromwell, which has been appearing for a number of months in *Scribner's Magazine* and now is out in a volume, must have been a congenial task.

It does not go very fully into particulars but confines itself to the salient features of Cromwell's character and career. It is not superficial, for it probes motives and unfolds principles, and also it explains with sufficient freedom the course of events in themselves and their relations. But it does not belong to the modern class of hole-and-corner biographies, which gather up every detail about a man merely because it relates to him, and pride themselves upon being exhaustive. Too often they are exhaustive in a double sense.

It blends analytical and critical with sympathetic and descriptive comment. It puts its great hero before us in all the simplicity and ruggedness of his nature. It shows how he threw himself into the struggle for relief from oppression and gradually rose to eminence and power until he became the one man to whom his distressed country looked for safety. It tells of his use of power, of his errors as frankly as his good deeds, and how and why he failed to build up an enduring government. It also reveals the debt which, in spite of his mistakes, his country ever since has owed him.

Cromwell, the author holds, was too little of a theorist and relatively too much a man of practical action. He wished to correct specific evils but did not see the importance of establishing a legal and constitutional system which

* G. P. Putnam's Sons. \$1.50.

† Charles Scribner's Sons. \$2.00.

should prevent such evils. This impatience led him at last to substitute his own personal rule for that of the king, but instead of being a proof of his greatness it was the very opposite. Yet it certainly is true that he rose to supremacy less by his own wish than because he was hurried on and up irresistibly by events. When Fairfax refused to march against the Covenanters, Cromwell was forced to assume leadership and his success made him easily the foremost man in the kingdom.

He has been both overpraised and unduly blamed. He was a picturesque example of a great leader, in some respects much in advance of his times but in others misled by current beliefs. He sometimes commended not only religious toleration but political equality, although apparently without quite realizing all that was involved, and that the world was not yet ready for them. Yet he did bring about for the time a nearer approach to religious equality than was to be found anywhere else in Europe, except perhaps in Holland. And although he was terrible in war, and was undeniably and discreditably blameworthy for the excesses at Drogheda, he generally was moderate in victory.

In a word, the volume shows us a Cromwell such as his contemporaries must have known. He was no ideal hero on the one hand, nor a monster of cruelty and crime on the other. He was a great-hearted, patriotic public servant, hampered by the narrowness of belief and practice which characterized his times, yet conceiving new and vital political and spiritual truths of which many now have become our commonplaces. He was by nature a great soldier. He was a fearless but not always farseeing statesman. He was well qualified to bring order out of national turmoil, but not so well fitted to deal wisely with the great questions of permanent government and national progress.

Governor Roosevelt strongly approves the execution of King Charles and the dissolution of the Rump Parliament, but condemns Cromwell for dissolving Parliament in 1655. This act put an end to all hope of real freedom and Cromwell's government became a tyranny, albeit of a benevolent type. His foreign policy was intelligent, able and successful. His greatest failure was in ordering affairs in Ireland. In estimating him we must remember, as the author reminds us, that "it was a merciless age, the age of Tilly and Wallenstein, and we cannot judge its great men by the canons of today." Yet in view of his surrender to the plea that the public safety demanded his personal control, we cannot rank Cromwell among the greatest leaders in the cause of political freedom. As Governor Roosevelt says:

Cromwell, and later his apologists, insisted that by delay and by refusing to grant supplies until their grievances were considered, the Parliament was encouraging the spirit of revolt. In reality the spirit of revolt was tenfold increased, not by the Parliament's action, but by Cromwell's, in seizing arbitrary power. . . . It was at this time of Cromwell's life that, at the parting of the ways, he chose the wrong way. Great man though he was,

and far though the good that he did outbalanced the evil, yet he lost the right to stand with men like Washington and Lincoln of modern times, and with the very, very few who, like Timoleon, in some measure approached their standard in ancient times [pp. 207-8].

This is an estimate of Cromwell which justifies itself and will stand.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGIOUS

Christianity in the Nineteenth Century. By G. C. Lorimer. pp. 652. American Baptist Pub. Soc. \$2.25.

The author's Lowell Lectures in this city delivered last winter. The first three are historical, preparing the way for the remaining nine. These discuss The New Prophecy in Modern Literature, its interpretation of spiritual things; The Social Awakening of the Church; The Bearing of Recent Research on the Inspiration of Holy Writ, holding that inspiration resides not in the letter but in the essential nature of the book, and that re-

authenticity of the epistle, the author supplies a careful paraphrase of it together with a development of its chief spiritual and practical lessons. It is a wholesome, helpful commentary for ordinary readers, yet not beneath the attention of scholars. Its chief defect is a tendency to verboseness.

Dictionary of the Bible, Vol. III. Kir-Pleides. Edited by Dr. James Hastings and J. A. Selbie. pp. 896. Charles Scribner's Sons. \$6.00.

As we have noted in regard to the two foregoing volumes of this work, Drs. Driver, Davidson and Sweete have collaborated with the editors. Its characteristics resemble those of the earlier volumes. It is learned rather than popular in style, and abreast of the latest scholarship without indorsing it in all its claims. Mechanically the work is handsomely and conveniently issued.

The Madonna and Christ. By F. E. Belden. pp. 83. Saalfield Pub. Co. \$1.00.

Reproduces forty of the most famous paintings of Christ and the Madonna, such as Murillo's Immaculate Conception, Raphael's Sistine Madonna, Scheffer's Temptation, Titian's Tribute Money, Munkacsy's Christ Before Pilate, etc. Each picture faces a page of explanation and comment. The reproductions are in good taste and skillfully done. The book is well adapted for a holiday gift.

How to Work; How to Study; How to Play. By A. R. Wells. pp. 152, 136, 162. United Society of Christian Endeavor. Each 75 cents.

Three books—Christianized common sense tersely and practically uttered and suited to please and help young people.

Old Lanterns for Present Paths. By Dr. F. E. Clark. pp. 45. United Society of Christian Endeavor. 35 cents.

A simple, earnest presentation of vital Christian truths. A useful devotional book.

From Life to Life. By J. W. Chapman, D. D. pp. 169. United Society of Christian Endeavor. \$1.00.

Religious anecdotes and other illustrative material.

The Four G's. By T. L. Cuyler, D. D. pp. 31. United Society of Christian Endeavor. 35 cents.

Illustrates the author's customary wisdom and fervor in doing good.

Sunday, 1901. pp. 412. E. & J. B. Young & Co. \$1.25.

Offers its customary attractive variety of articles and pictures. A capital book for the boys and girls.

FICTION

The Half-Hearted. By John Buchan. pp. 367. Houghton, Mifflin & Co. \$1.50.

A strong, engrossing story. The heroine certainly is half-hearted. But the hero, who seems to be designated by the title, hardly can be so described. His character is not well sustained. Such a man as he scarcely would have failed to take more interest in his election struggle. The descriptions of scenery and events are better than the portrayals of personality. Yet the story is able, in spite of its defects.

Cunning Murrell. By Arthur Morrison. pp. 288. Doubleday, Page & Co. \$1.50.

Picturesque and striking. A tale of village life in the Essex region of England forty to fifty years ago. Quaint individual peculiarities and common superstitions are brought into prominence. The hero is a quack doctor who poses as a soothsayer. An unusually vivid story.

A Self-Made Countess. By J. S. Winter. pp. 317. J. B. Lippincott Co. \$1.25.

A frank revelation of the mercenary spirit which rules so much of so-called "good society" in England and elsewhere. But, in spite of its unblushingness and its occasionally satirical spirit, it is a graphic, entertaining society study. The reader, however, will not be drawn to covet the acquaintance of people such as most of these.

The Head of a Hundred. By Maud W. Goodwin. pp. 221. Little, Brown & Co. \$1.50.

A reprint of a striking picture of the primeval days of the Virginia Colony. Shorter than most of the recent colonial novels but one of the best in local picturing, spirit and skill in delineating character. Certain to continue popular.



Copyright, 1900, by Chas. Scribner's Sons.

OLIVER CROMWELL

Roosevelt's Oliver Cromwell,
Charles Scribner's Sons.

The Girl and the Guardsman. By Alexander Black. pp. 212. Charles Scribner's Sons. \$1.50.

The girl seems to have been too easily consoled after the supposed death of the guardsman, and how the various complications ensuing from his reappearance were solved the author explains. A light but amusing little story.

A 439. By Twenty-five Musical Scribes. pp. 256. E. P. Dutton & Co. \$1.50.

The piano tells its own story vivaciously. The proceeds of the sale of the book are to go to the funds of the Incorporated Society of Musicians' Orphanage, a worthy object. It is an odd sort of book and amusing.

Sigurd Eckdal's Bride. By Richard Voss. pp. 235. Little, Brown & Co. \$1.50.

Too melodramatic and improbable. Not particularly interesting.

The Moon Metal. By Garrett P. Serviss. pp. 164. Harper & Bros. \$1.00.

Short, picturesque and readable.

Odeyne's Marriage. By Evelyn Everett-Green. pp. 384. E. P. Dutton & Co. \$1.50.

An English story of strong religious spirit and some interest. Teaches important lessons, but not one of the writer's best works.

Nubia of Saracinesco. By Richard Voss. pp. 152. Saalfield Pub. Co.

A pathetic little story well rendered into English.

Sisters Three. By Jessie Mansergh. pp. 280. Cassell & Co. \$1.25.

A wholesome and enjoyable story for the girls, embodying some good morals without any preaching.

Almost as Good as a Boy. By A. M. Douglas. pp. 375. Lee & Shepard. \$1.25.

Less of a novel and more of a Sunday school story than most of the author's books. Illustrates many of her familiar characteristics, however, and will be well liked.

Fairies and Folk of Ireland. By W. H. Frost. pp. 290. Charles Scribner's Sons. \$1.50.

The Irish fairy tales and folk-lore have a flavor of their own as individual as those of any other nation and possessing a peculiar quaintness. A number of popular stories are strung together into a continuous narrative with excellent effect. The author, whether a native Irishman or not, has a racy manner of speech and a keen appreciation of the quaintness and even weirdness of the legends of the Irish people.

JUVENILE

In the Days of Alfred the Great. By E. M. Tappan. pp. 296. Lee & Shepard. \$1.00. An enjoyable picture of the life and character of Alfred in the shape of a story. Timely because of the coming thousandth anniversary of his birth.

Scouting for Washington. By John P. True. pp. 311. Little, Brown & Co. \$1.50. About a Revolutionary scout, an active youngster whose experiences will interest modern boys.

Between Boer and Briton. By Edward Stratemeyer. pp. 354. Lee & Shepard. \$1.25. The already old story of the recent war told afresh and graphically for young people. History in the narrative form.

Charge! By G. M. Fenn. pp. 391. E. P. Dutton & Co. \$1.50. Another story of an English boy in the Anglo-Boer war, who performs prodigies of valor and has wonderful adventures. Although frankly improbable it is high-toned and entertaining. The boys will like it.

The House-Boat on the St. Lawrence. By E. T. Tomlinson. pp. 402. Lee & Shepard. \$1.50. Blends entertaining narration of vacation experiences with solid, but not heavy, historical information. Excellent alike in substance, sentiment and manner.

A Child of Glee and How She Saved the Queen. By A. G. Plympton. pp. 300. Little, Brown & Co. \$1.50.

A bright, amusing fancy well expressed. The children will not mind the occasional inconsistencies, but will relish the vivacity with which the successive adventures are described.

Nan's Chicopee Children. By M. S. Hamlin. pp. 223. Little, Brown & Co. \$1.25. The concluding book of the series. Good morals, good manners, good sense and good fun are found in it.

MISCELLANEOUS

The Transition Period in European Literature. By G. Smith. pp. 432. Charles Scribner's Sons. \$1.50.

The fourth of Professor Saintsbury's series of *Periods of European Literature*. Treats of fifteenth century. Holds that no sudden or rapid transition took place. The period was noted for a closer parallelism of national ideas than more energetic and original epochs have been. The literatures of the different nations were characterized by a striking psychological identity, yet even this was less noticeable than the technical or formal parallelism evident on every side. Rich in careful criticism and suggestion, and useful in either library or school.

Chess Strategics Illustrated. By F. K. Young. pp. 284. Little, Brown & Co. \$2.50.

The fourth and concluding volume in the author's series. The earlier volumes set forth in orderly and cumulative fashion the synthetic method of applying the principles and laws of chess, and in these pages it is shown how to unite processes of the art of chess play and the formulas of the science of chess. The similarity between military science and that of this game is explained, and an appendix shows the battle of Waterloo illustrated on the chessboard. The volume is for chess specialists only, but they will value it highly.

Shadowings. By Lafcadio Hearn. pp. 268. Little, Brown & Co. \$2.00.

A miscellaneous collection. There are a few short stories from the Japanese; studies of Sénie, apparently the Japanese cicada, of female names and of old songs; and a few brief essays or meditations of a fanciful nature. A book of the writer's odds and ends, and much less worth attention than his earlier writings.

Studies and Appreciations. By Lewis E. Gates. pp. 234. Macmillan Co. \$1.50.

Ten essays on literary persons and themes, such as Tennyson, Poe, Charlotte Bronte, Impressionism and Appreciation, etc. Six have been published before. They offer no special novelty of thought, but are fresh and discriminating in substance and agreeable in style.

The Salt-box House. By Jane De F. Shelton. pp. 302. Baker & Taylor Co. \$1.50.

Portrays colonial people and life in Connecticut with detail as to particulars. Carefully studied and pleasantly written. Many passages are charming. Interesting and a worthy addition to the growing library of colonial literature.

The World of the Great Forest. By Paul Du Chaillu. pp. 323. Century Co. \$2.00.

All about the various animals which inhabit the great African forest, parrots, monkeys, leopards, porcupines, ants and ant-eaters, hippopotamuses, snakes, elephants, etc. The native names are hard to be uttered, but the use of them gives a certain novelty to the pictures of their life. The veteran hunter and explorer has made an interesting book.

Lyrics. By J. H. Mifflin. pp. 70. H. T. Coates & Co.

A reprint of a few pleasant poems of nature and sentiment first printed nearly seventy years ago. They exhibit considerable excellence.

The Sketch Book. By Washington Irving. pp. 371. Macmillan Co. 25 cents.

One of the pretty Pocket Classics Series.

Caxton's Golden Legends. Vol. VI. pp. 274. Macmillan Co. 50 cents.

Belongs to the Temple Classics.

Greek History. By Prof. Heinrich Swoboda. pp. 168. Macmillan Co. 50 cents.

A Temple Primer.

Notes

Joel Chandler Harris has resigned from the staff of the *Atlanta Constitution* to devote himself to independent literary work.

Mr. Howells, who is to be one of the literary advisers of the reorganized house of Harper & Bros., is to revive the *Easy Chair* in *Harper's Magazine*, given up since the death of George William Curtis. All of his future writings will be published by the Harpers.

Ainslee's Magazine has forfeited \$1,750 to Mr. H. G. Wells rather than print his story, *Love and Mr. Lewisham*, which the F. A. Stokes Co. has brought out. The *Ainslee* publishers supposed it an odd, fantastic pro-

duction, like one or two of his earlier stories, instead of a simple little love tale.

The Booklovers' Library resembles the famous Mudie's, in London. It has offices in Boston, New York, Brooklyn, Philadelphia, Chicago and elsewhere. For ten dollars a year subscribers may have three books a week exchanged and delivered at their residences without going to the library. Membership is by invitation, but undoubtedly any reputable person can obtain it.

Rudyard Kipling is carrying on a suit against the Century Company and the Messrs. Scribner, Appleton, Putnam and others for having published editions of his works without proper authority, as he alleges. He makes the claim in a deposition that he has schooled himself in the requirements of his business, that of an author, and of acquiring and developing a style peculiar to himself.

The *American Journal of Theology* for October has papers by Dr. Julius Kaftan on Authority as a Principle of Theology, by Dr. G. B. Gow on The Place of Expiation in Human Redemption, by Prof. W. R. Betteridge on The Historical and Religious Significance of the Old Testament Prophets, and by Prof. B. W. Bacon on Tatian's Rearrangement of the Fourth Gospel. These are written by experts and for experts. The book reviews, as always, are numerous and able.

A new publishing house has just been organized by Joseph Knight and J. B. Millet, under the name of Knight & Millet, with quarters in the Pope Building, 221 Columbus Avenue. Mr. Knight has been for many years identified with the publishing business, first as a member of the firm of Nims & Knight of Troy, N. Y., and later as president and manager of the Joseph Knight Co. of Boston. Mr. Millet is widely known as a publisher of high-class subscription books.

Two new magazines enter the field with the November number. One is *The World's Work*, edited by Walter H. Page and published, for \$3 a year, by Doubleday, Page & Co. It is handsomer typographically than *The Review of Reviews*, but in general character resembles that considerably. It has less individuality than we expected but is a good example of a high-class magazine. The other, *The Month*, opens with three thoughtful editorials after which are several papers on current topics. They are by Englishmen and for Englishmen pre-eminently. The magazine does not attempt to cover the whole range of current discussion, but is timely and pertinent.

God in All His World

We forget that all the truth and rightfulness, purity, faithfulness, courage, love, devotion, sacrifice in the world are of God, whether the men who show these know that or whether they know it not. The clearness of the realization of the meaning of life, the intensity of consecration to that meaning, tends easily to make a man a fanatic, or else to plunge him in despair, unless he is able also comfortingly to believe that there is a power all around and above him which is making for the realization of that same meaning in his own life, in the life of the whole world. To that clearness of the divine understanding his own is but as the sputtering of a candle in the sun. To the fullness of that divine might his own is but as the veriest thread of water, turning the humblest mill, compared with the power which keeps the earth true to its course about the sun. But a man may know that his candle blazes with the same sort of thing that blazes in the sun. And his little mill grinds for the daily bread by the same force which moves the sun—the gravitation of all the universe toward the fulfillment of the purpose of its God.—Rev. E. C. Moore, in *sermon to the American Board*.

The Conversation Corner

THREE is a miscellaneous lot of letters at the top of the Corner Drawer, which I will pass over to you this week. We will begin with the oldest writer.

Dear Mr. Martin: I remember hearing a young minister, who is now white-haired and venerable, speak of the influence of foolish superstitions upon the mind years after the remembrance of them was supposed to have passed away. One was the "bad sign," in traveling, if one saw a squirrel run from the right to the left of a road—perhaps it was from left to right! Then he said, "I thought I had forgotten all such nonsense, but I find even now that I would a *little* rather see the squirrel run the other way."

Once I was told: "It doesn't mean anything to say *thanks* to a person—we might as well say *tables*." If we wish to express gratitude to a friend for a favor received, why not say, *I thank you?* But although custom has made very common the diminutive "thanks," I confess to being so old-fashioned that I would a "little rather" hear one say, *I thank you.* I once heard Dr. Samuel Taylor rebuke a boy for saying *theologue*. He said, "I have never been so busy that I could not stop to say *theological student*, or at least *student*, and the *young ladies of the Seminary instead of Fem. Semis.*" Are we progressing backward? *Andover, Mass.*

OCTOGENARIAN.

Yes, in the use of "theologue," which, according to the dictionaries, is found in old English prose and in Dr. Young's poetry. But I do not think "Fem. Semis." is used by Young—except young "Academy boys!" It is a singular fact that the young men (and women?) in academies and colleges, who of all persons ought to be models of correct and refined speech, almost universally use nicknames, abbreviated words, and most ridiculous slang. But this does not belong altogether to the present day; schoolboys and collegians of fifty years ago may recall similar freedom of speech, as in the designation of teachers—have I not heard that the revered and awe-inspiring Dr. Taylor himself was usually spoken of by his pupils as "Uncle Sam?"

"I thank you" does indeed sound beautifully, but it must be admitted that "thanks" has the sanction of Shakespeare and of Longfellow, being grammatically a substitute for "I give you thanks," just as we commonly say "please," for "if you please." But *slang*, pure (?) and simple, cannot be supported by classical authority or respectable usage. Of course, persons of position and learning only use it as a matter of joke! A gentleman from Central Massachusetts told me in the Congregational Library a while ago that as he was hurrying away from his home, in order to reach the "ministers' meeting," his little girl shouted out from the window, "A penny, papa, for the slang-fine box." Papa stopped to ask why, and she screamed into his retreating ears, "You said, 'I must get a wiggle on, or I shall lose my train.'" And that girl is a Cornerer!

As for "signs," I am glad that we young folks of the present time are free from such unreasonable and silly superstitions. We never stop to think whether we shall start on our vacation on Friday, or expect trouble if we tip over the salt-cellars, or company if we drop a fork at table, or a poor crop of beans if they are not planted at the right time of the moon.

We have learned to use our *reason* in such things, and find no reason why a glance at the new moon over the left shoulder or the belonging to a company of thirteen will bring "bad luck," nor do we see why a red string around the neck can prevent nose-bleed, or a horse-chestnut carried in the pocket can prevent rheumatism. Such things belong to the past—we have outlived them and are glad of it!

Mr. Martin; Dear Sir: As it seems to be the fashion to write letters to the "Corner," I will do as the Romans do. Vacations seem to be the theme just now. I visited the land of my fathers for several generations, enjoyed a steamboat ride on the Sound and many trolley trips among the lovely hills and valleys between Norwich and New London. One afternoon we took a long walk through the trees and ferns and beside the brooks to visit Cochecan Rock. It is an immense boulder, with a fine cave under one corner. At some time after its arrival [where does the lady think the boulder arrived from?—Mr. M.] a large piece has split off and in the cleft are now standing two or three large oak trees. I saw, too, the Yantic and Shetucket Rivers at the Thames, where the Indians so often disputed the possession of their hunting-grounds by the white settlers. It is a tradition that one of my ancestors spent much time in teaching and civilizing these dusky brethren, and one of the farms deeded to him by an Indian chief has remained in the family till recently. So we all love to go back and look for honorable work done by our predecessors, and learn from them to do good to our fellowmen. Let me thank you for much pleasure in reading the Corner page.

New Jersey.

M. F.

That lady knows how to learn something from a vacation! I wonder if we ever think that, although the Indians have disappeared from our New England region and left behind only a few names and traditions, there is still opportunity to do "honorable work" for "these dusky brethren" among the Western mountains. For further information inquire of the American Missionary Association!

Dear Mr. Martin: I called at your office to see you the other Thursday, and I was very sorry not to find you in. I always read the Corner page and enjoy it very much. I went fishing one pleasant Saturday. There were a great many fish, but it was so pleasant I think they must have got all the water-bugs they wanted to eat. So, after fishing an hour or two, I came home without any. Last year my sister had two little pet turtles, about as big as twenty-five-cent piece. My brother set a wooden tub down in the ground, full of water, to keep them in. I kept them all summer, but when winter came on they managed to get away.

North Abington, Mass. FRANCES B.

I was sorry not to see you—you did not come the right day. (See directions on your certificate.) Many older fishermen come home with the same experience! Do you not think the fish enjoyed the water-bugs more than they would have enjoyed your angle-worms? Think, too, how your sharp hook would have hurt their little mouths!

Just at this moment a boy comes in and soberly asks me how I would punctuate this sentence: "What would you do if you should see a \$5 bill blowing around the corner?" That being a Corner question, I told him I would put a ? after it. What do you think he replied? "No, I would make a dash after it!" So now I will put a period at the end of my Corner.

Mr. Martin.

Corner Scrap-Book

(For the Old Folks)

GOOSE-QUILLS IN SCHOOL

In speaking of R. S. D.'s ancient Rhode Island goose in the Corner of July 26, the question was raised whether quills were not used in Massachusetts common schools as late as 1844. I have these three answers, besides several oral ones.

My Dear Mr. Martin: "Am I right, Old Folks?" I am 80; is that old enough? Yes, you are right. I taught various country schools in the winter from 1838 to 1844. I made and mended pens out of the good gray goose quills for my scholars every term. The country district schools were ungraded then and in the first school I ever taught (in a town not twenty-five miles from Boston), containing forty members, my youngest pupil was only two years old, sent to get her out of the way at home—and put in my way all day long. Her studies consisted in being tucked up on a bench to sleep, morning and afternoon. From the same family there came a young man, the tot's brother, twenty-three years old. I was eighteen. He spent most of his time in studying "rithmetick." Reading and "rithmetick" usually filled the bill for such. Excuse my reminiscence—I only began to say that you were right as to the date of the quills. The Corner is always very interesting to me, especially the "Old Folks' Corner."

Westboro, Mass.

E. W. C.

Dear Mr. Martin: When did I first see a steel pen? 1846. That three weeks' ride from the center of Vermont to Phillipsburg, Canada, and my visit with uncles, aunts and cousins—I have not forgotten it yet! Proposing a letter home, uncle said, "Write with one of my new steel pens"—the gift of an officer of dragoons stationed there. Each of us—father, sister and myself—had a pen to carry home, and great was the excitement it caused in our school. Opinions were various. One, now a judge, loftily "preferred the quill!" (My pen-holder was only a quill.) Another wondered "if a machine could be made to make them," but all agreed that "good ones would have to be made by hand." I like to make and use a quill pen now occasionally!

Greensboro, Vt.

P. B. F.

Dear Mr. Martin: The country schools of my early home in dear old Andover, Mass., used quill pens long after 1844. Just over the crest of "the hill," around the corner from Deacon Abbott's store, was the square, dumpy, red schoolhouse, where his sister Caroline mended pens for her pupils later than that date. I have still my copy-books, written with those quill pens. Not until I was promoted to attend the Abbot Female Academy [the "Fem. Semis," Mrs. H. ?—Mr. M.] in 1848, did I attain to the use of my first steel pen. It lasted me half the term and I was disgusted because it was not as long-lived as the dear old quill.

Clifton Springs, N. Y.

E. E. H.

Steel pens were apparently an English invention, not long after the beginning this century, Sheffield and Birmingham being the places. Joseph Gillott was the first great manufacturer. I went through his great works at Birmingham (seventeen years ago this week!) and, watching the process from the great rolls of steel to the gross of pens all packed in the familiar box, was convinced that pens could be made by machinery. "Gillott's 303" used to be the favorite in my boyhood, and I well remember the lofty scorn of the pretentious young lady who, when asked by the bookstore clerk if she would have "the 303," replied, "No, I told you I wanted a dozen!"

L. H. M.

The Strenuous Life*

VI. Its Use of Money (continued)

BY REV. A. E. DUNNING

The parable of the rich man and Lazarus was Christ's answer to the scoffing Pharisees who justified themselves for their love of money. The strenuous life seeks not to be ministered unto but to minister, and uses for that end whatever wealth it acquires. This the Pharisees did not want to do, and to show them their folly Christ told them of:

4. *The rich man's mistake* [vs. 19-21]. He lived wholly for himself, denied himself no luxury. He had a perpetual feast. The need and suffering of humanity made no impression on him. Lazarus at his door, diseased and famished, was too weak to drive away the dogs that snatched from him the crumbs that fell from the rich man's table and that tormented him by licking his sores. But the rich man did not give him a thought.

An ex-senator of the United States of remarkable ability, who probably made as few friends and as many enemies by his caustic tongue and pen as any man ever did in Congress, a short time before he died wrote thus in a private letter:

Money is, after all, the greatest power in the world. If I had my life to live over again I would be rich if I could. A palace, a steam yacht, a private car, a great library, pictures, travel, the best cuts of beef, the finest apparel, superiority to the accidents of existence, how superb! As I was walking past Vanderbilt's cabin, on Fifth Avenue, New York, last Sunday, I began to understand Communism and Socialism. Anarchy certainly is logical.

He thus concentrated into a few sentences the philosophy of the selfish man. If he can be rich, he will be "clothed in purple and fine linen, faring sumptuously every day." If he cannot be rich, he will envy those who are and strive to make them as poor as he is. For such men Christ told this parable.

5. *The consequences of the rich man's mistake in the future world* [vs. 22-26]. The picture which Christ described was the common idea of the world beyond the grave. Those in the sphere of happiness and those in the sphere of misery knew what was transpiring in both realms and could hold intercourse with one another. Of the three phrases which the Jews used to describe the heavenly state, the most popular was "the bosom of Abraham," suggesting a perpetual feast at which the "father of the faithful was the host." As John at the Passover supper leaned on the bosom of Jesus, so Lazarus is described as in Abraham's bosom. The conditions are reversed in the parable. Whereas the poor man had been unable to snatch a crumb from the dogs at the rich man's door, the rich man now cannot have the poor man extend to him a drop of water for his parched tongue because the flames would snatch it away. Once he might easily have made Lazarus a friend who would now receive him into "the eternal tabernacles." But the opportunity was neglected. It is forever too late. He used his money as he wanted to in his life, but made no investment for the future.

6. *The consequences of the rich man's*

*The Sunday School Lesson for Nov. 11. Text, Luke 16: 19-17: 10. International Lesson, The Rich Man and Lazarus.

mistake in this world [vs. 27-31]. It had so calloused the heart of this man that what he had professed to believe made no impression on him, though he did not know it. In his torment he was still a son of Abraham, and Abraham on earth had been very rich. He thought a message from Abraham to his five brothers would move them to be generous. But they had such messages from Moses and the prophets [Ex. 23: 11; Lev. 19: 9, 10; Deut. 24: 19-21; Ps. 41: 1; Prov. 14: 20, 21, and many such passages]. The Bible of the Pharisees was weighted with such counsels. But they read them without taking in their meaning. If the law of humanity has faded out of a man's life through his selfishness, he will not be moved by reading it in his Bible; nor would he receive it if preached by one risen from the dead. Christ had come down from heaven, and the Pharisees rejected him [John 5: 38]. He was to rise from the dead after they had crucified him, and they would reject him again.

The voice of humanity cries at our door. The orphan, the aged, the sick, the prisoner, the victim of cruelty and intemperance and lust are "desiring to be fed with the crumbs" that fall from our tables. Starving India, persecuted Christians in China—there is not space to exhaust the list. The rich nation, like the rich man, may say of the undeveloped peoples that in strange ways are dumped down at its door, "Let them stew in their own juice." The greatest danger to selfish wealth is that it grows deaf, not only to the voice of the poor, but of Moses and the prophets and even of Him who rose from the dead.

7. *Safeguards against the perils of wealth* [Luke 17: 1-10]. It is in the nature of things, Christ said to his disciples, that such woes should come. But "take heed to yourselves." How? It is interesting to see that the first answer Christ gives to this question is to be patient with selfish rich men. Their lot is hard enough [v. 2]. The man who would be generous must not envy their riches. Theodore Roosevelt says:

Ordinarily we can afford to treat them with impotent contempt, for when they fail to do their duty they fail to get from life the highest and keenest pleasure that life can give.

But Roosevelt's Master gave wiser counsel. He advised us to wake up the rich man out of his selfishness, and if he repents, forgive him and keep on doing it [vs. 3, 4].

In 1890 the aggregate wealth of our nation was about sixty-five billions of dollars, and it has since been increasing at the rate of about two billions annually. Christian churches have fully shared this growth in wealth; yet statistical reports of our larger denominations show that members of churches are giving less *per capita* today than they did in 1890, and many of them than even in 1870. Is it not evident that if Christ were to come again he would impress on his disciples this parable of the rich man and Lazarus and its lessons as earnestly as he did when he first uttered them?

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Refers to Dr. A. E. DUNNING, Editor of *The Congregationalist*.

Should Churches Provide a Second Sunday Service

Testimony from the Pastors—The Effect of the Christian Endeavor Society—Bearing upon the Ministry as a Profession

The following matter, while it is based upon data drawn from Congregational sources, is of general interest inasmuch as the problem is one which all Protestant churches today are facing and analyzing. Credit for the enterprise shown in drafting and sending forth these searching questions, and in compiling the answers, which are equally frank and explicit, is due Mr. Samuel Usher, chairman of the outlook committee of the Boston Congregational Club, who presented a report upon this matter at the meeting of the club Oct. 22.

The questions were sent to the pastors of 125 of the leading Congregational churches of Massachusetts. Ninety-nine promptly responded, a proportion indicating the intense interest in this problem felt by the pastors.

Following are the questions with an analysis of the answers:

QUESTION 1. Does your church have an evening preaching service?

Yes, 76. No, 19. Vespers, 4.

QUESTION 2. Is the service well attended?

Yes, 27. No, 29. Fairly well, 24.

QUESTIONS 3 and 4. If the maintenance of the evening service is a problem, what cause would you assign for the same? and, If the evening service is a success, to what do you attribute it?

Cannot be answered in figures.

QUESTION 5. Does your Young People's Society of Christian Endeavor hold a meeting Sunday evening prior to the preaching service? If so, is it a help or a hindrance to the regular service of the church?

Forty-six answer Yes. Thirty-two say a help and fourteen a hindrance, while twelve report that the meeting had been changed to another evening because a hindrance.

QUESTION 6. Do you consider the regular Sunday evening service, with preaching, necessary to the church's mission in the community?

Yes, 53. No, 28. Uncertain, 15.

QUESTION 7. If such a service is necessary, do you think that it can be made a success in most churches? If so, how?

Yes, 57. No, 14. Balance uncertain.

QUESTION 8. Are you in favor of holding a regular evening service, even though the attendance at such service is usually small compared with the morning service?

Yes, 52. No, 35. Balance uncertain.

QUESTION 9. Is it for the best interests of a church to regularly hold a service that is confessedly poorly attended?

Yes, 28. No, 54. Balance uncertain.

QUESTION 10. Do you think it would be for the best interests of the church to have only one regular preaching service for the church and congregation in the morning, and to hold a special service for the young people in the evening, to which adults and strangers generally might come if they saw fit?

Yes, 45. No, 43. Balance uncertain.

QUESTION 11. Do you think that the church can discharge her full duty in the matter of public, moral and religious instruction by having only one preaching service each week?

Yes, 39. No, 47. Balance uncertain.

QUESTION 12. Do you think that the church does justly by its minister in insisting that a given service, to be conducted by him, shall be regularly held, which service is manifestly unnecessary to the spiritual life of the majority of the members, because they do not attend it, and not popular with the public?

Yes, 6. No, 71. Balance uncertain.

QUESTION 13. Would such a service be likely to prove injurious to the minister himself and indirectly to the church; and if so, in what way would it manifest itself?

Yes, 74. No, 4. Balance uncertain.

QUESTION 14. Do you think that the dissatisfaction resulting in frequent change of pastoralates is traceable in any degree to the effect upon the minister of the poorly attended evening service of such churches?

Yes, 47. No, 9. Balance uncertain.

The following are representative answers to the several questions:

QUESTION 3.

My church members recognize that they do not individually need the second sermon, and they have

not enough interest in outsiders to come for their sakes.

1. So much has been said and done by newspapers, preachers and platform orators to make it unpopular. 2. So many churches have entirely or often given it up that those persisting have the harder work. 3. The low degree of downright religious earnestness now prevailing.

In general the cause seems to be the distinction made between religion and churchgoing. They are not now considered, as formerly, synonymous. Of course there are local causes.

1. The majority of church members personally feel no need of it. 2. They are not alive to the ministry it may exert in the community. 3. The multiplications of other meetings on Sundays. 4. Frequently the meager character of the service itself, and its irregularity.

1. Indifference of many old line church members, who rarely attend, although they come in the morning. 2. Failure on part of minister to prepare himself as efficiently for the evening service as for the morning. 3. Lack of inspiring music. 4. A slack spirit of fellowship. Evening is above all the social part of the day.

QUESTION 5.

Our young people's meeting was changed two and a half years ago to Tuesday evening. One reason for the change was its injurious effect on the regular Sunday evening service.

The C. E. meets on Monday evenings. When it did meet formerly on Sunday evenings, it hindered attendance on Sunday service.

Yes; it was a hindrance while we had a preaching service.

Yes; I consider it a help. My young people are the most faithful part of church in evening service. Yes; in my judgment a decided hindrance.

Yes; it is a help because they go direct from their meeting to the evening service upstairs.

It did; it was a distinct damage, I thought.

Previously; it was distinctly a hindrance.

Yes; help; it is my judgment that more young people attend because of the Endeavor meeting.

Not now; was tried and drew from other service.

The society does not now, but did formerly. We then found it a hindrance.

Yes; it is a hindrance in that the greater number in attendance do not remain for the sermon service.

It does hold such meeting. They rarely attend the preaching service in any considerable numbers.

QUESTION 8.

Yes, for some in the community would otherwise be deprived of all services, being unable to attend the evening service.

Yes, or better a vesper service at 4.30 to 5.30.

Yes, if it brings in non-churchgoers and helps form a habit of coming in the morning.

No, if only the "faithful few" come from a sense of duty.

If such a service is held, it might be a union one of two or more churches. That is my solution of the problem.

Only when there would otherwise be lack of opportunity for people who desired to attend church to do so.

If the service fell below 100 persons I would not hold it—would try some other scheme. A handful of people disheartens minister and hurts the church.

Not always. It seems a pity not to have church doors open in the evening and proclaim the gospel.

It is bad for the church to abandon the second service.

Not if the evening attendance is mainly composed of the best Christians in the church, who come from a sense of duty. It puts an unnecessary burden on them. The evening service should reach the unsaved.

QUESTION 9.

No. A service maintained simply as a routine is positively harmful.

Christ's most lasting success was not always or often apparently with the crowd. If the church does not keep an open door, we are quite certain to have the Sunday evening of Germany.

It ought to be a serious matter for a church to give up its evening service; for, with all the sin and misery in the world, it may be a sign that such a church should go out of business. Its people are not awake.

No. At the same time the trouble, in a city full of the unchurched, is simply a symptom of a radical disorder in the church. The failure of the church to meet the unchurched Sunday night is but a revelation of the fact that most of the membership do

nothing for their fellows during the week, when any personal inconvenience or sacrifice is involved. If our members were not guilty of the heresy of separating between the sacred and secular during the week, they would require the Sunday evening service as a preparation for the week of service.

QUESTION 12.

I consider it a moral wrong. Personally speaking, it is a kind of refined torture which the minister is expected to endure, or become some sort of a sensation.

No church has a right to ask its minister for a service they do not use themselves, nor use for the benefit of their neighbors. He's simply their servant. The work is their own.

QUESTION 14.

Yes! People get restless and wonder why the minister does not "draw" better. Ministers get disheartened and question their fitness for the particular field.

I do. There are many men who lose hope and hope by the indifference of the people and seek a change.

Yes, in a large measure. Especially on the part of the churches which seek to build up the service by such a change.

I think it altogether probable, and generally altogether without his being at fault.

Yes, scores of ministers are utterly disheartened. They think a change would benefit them and the church too. Often it would. Let the minister summon his people to meet the situation. Let him be frank and fearless, willing to go or stay, but not to lead a forlorn hope, not to stand at the head of a decadent, dying and utterly faithless church.

In order to show how the matter as a whole shapes itself in the minds of some of the clergymen responding, we print four of the letters which accompanied their replies. We do not know the authors of letters A., B., C. and D. They are used because of their candor and good sense.

A.

1. I do not know why Sunday evening service should be kept up if it is not plainly worth while, or dropped if it is, even though not largely attended. Each church must decide the question for itself. Two services of the same sort on the same day for the same people do not seem to me necessary, or even desirable, but when the services are distinctly different for the same people, or when there are a number present who have not been at service before that day, it seems to me there is an opportunity which should not be lightly regarded. The evening service is the best means of the modern church for reaching the community at large and for doing general Christian or evangelistic work. I believe ministers, church officers and members should consider it in that light and direct it to that end. Young people, strangers and those who do not attend in the morning but have a free foot in the evening should be reached for then by a service adapted to that end.

Of course, there is a demand for sensations and the church which offers the most will get the most people, but that is a long way from saying that it will do itself, those who attend, or the cause of Christ the most good. On the other hand, efforts must be made to provide an attractive service. I have never been willing to make a clown of myself or a comedy of the gospel in order to fill up the church. Our service is dignified and decidedly religious. At the same time, we do try to make it one people will like. Our success is not conspicuous nor even satisfying. We are hungry for more results. But the idea of giving up the service has never occurred to any one of us.

Relying in general to some of your questions, I do not see that the Christian Endeavor meeting immediately before Sunday evening service affects the attendance one way or the other. Some stay and some do not. I believe an earnest sermon of at least twenty minutes is indispensable for a useful, creditable service, and that no prayer meeting program can do the work. I believe a church without a Sunday evening service is in a position which it must constantly explain, and has dropped one of its most important means for perpetuating itself, and that a minister without a Sunday evening service is more likely to lose the position he now occupies than he is to get a better one, or even one as good. I do not happen to know of any church which wants a minister who has dropped his Sunday evening service.

B.

I think that there are certain localities and certain conditions which almost compel an evening service, but the ordinary family church is better off without it. Any church can "draw a crowd" by circus methods. But it is not the mission of the church of Jesus Christ to entertain a throng of loafers with sacred concerts or by sermons on *How To Choose a Wife, From the Monkey to Man, or Would Jesus Play Golf*. The evening service has much to answer for in lowering the standards of preaching and demoralizing the tastes of the people. Even the better class of evening services require an amount of machinery—men's clubs, pledges, badges, soloists—with a success which is hardly commensurate with the effort put forth.

C.

1. Yes. 2. With an audience mostly different from morning, we run about two-thirds morning attendance. It seems to be counted "well attended." Under favorable conditions every now and then we equal the morning number. 3. (1) The deliberate disregard of it by the mass of the regular constituency of the church. (2) Our church is known among common people as "the church of the holy sealskins." 4. Combining systematically certain active younger men of the church and parish, getting a music committee who want to make Sunday evening services a specialty, organizing a telling *chorus*, preaching *short, gospel sermons*.

5. Yes, it does; it is a sad, irremediable hindrance to the evening service and the midweek meeting. I drop into the young people's meetings as I can, I have them in my house; but C. E. meetings are working a miscarriage for some reason. 6. I consider it almost fatal to do away with it, in the long run. 7. I hardly have confidence on this question. Emphasizing the word *can* and the word *most*, my answer would be *yes*. 8. Not if it is depressingly small. 9. Not a service of this character. This in the thought of every one is a people's service, and it is baneful to all concerned to have a weekly exhibit of impotence and emptiness. 10. Things have always run backward where I have tried this; whereas when I push an evening preaching service, things move forward in the church generally.

11. No, with great emphasis. There are two classes of people, generally speaking—those who can be ministered to in a dignified, studied, *morning* service of churchly quality, and those who are interested in an earnest, simple, heart to heart service in the *evening*. 12. This is one of the blind follies of churches, unjust, heedless, unaccountable. This question carries its own evidence that the framer of it has felt the littleness and the meanness of such treatment of a minister. 13. If the minister's heart is much engaged in his work, it will cruelty him once a week. If his heart is not in his work very deeply, it will make him all the more perfunctory. I know of nothing sapping the life out of ministers more than this. 14. I am sure that this question is framed by one who knows on the basis of experimental knowledge that it must be answered *yes*. I know that this question touches the spot of much pain and much trouble in ministerial life.

These questions are exceedingly "knowing" questions. After three years of dogged persistence we have reached a solid footing here, and our Sunday evening service is a source of refreshment and strength to me and to our church. But it nearly broke my heart for a while. Our audience-room is very large, and this intensified the importance of getting *numbers* if we wanted to do any good. I am happy and thankful for the success we have won; and yet I grieve to learn that my fellow-pastors in four or five churches near about us are preaching to audiences which taken together would hardly equal ours.

D.

1. Yes. 2. About three-fifths of the size of the morning service. 3. Chiefly the non-attendance of the members of the church, and a desire on the part of the people for a semi-religious service. 4. To something special, unusual, in the service, viz., special music or timeliness of the topic of the sermon. In a word, generally a maximum of music and a minimum of preaching. 5. No. 6. I do. The church does not exist primarily for itself, but for the community. The church, no less than an individual, must lose itself, its life, to find it in the service it renders the community. 7. It can be made a success by a sufficient number of the church members attending to give it character, dominance in the religious interest, welcome to the public, encouragement to the pastor in the choice of the greater themes; by more variety, less of the formal element, still dignified, direct touch with life at all points.

2. Not a regular preaching service. Would hold some kind of service in the vestry. Make it worth while for the few who come. 9. No. Drastic treat-

ment is called for. Kill or cure the service. 10. Not for the best interests of the church. This is a failure to do the duty toward the public. It makes possible a service, but does not provide the chief thing—human beings who love the church and those who attend it. A church is not the building, but the people. Few strangers will come to such a service. 11. No. This is the fatal defect of moral and religious instruction compared with other forms of instruction. Most people need more than one service, and there are many who cannot come in the morning. They should be provided for. We have the one service idea worked out in the liberal churches, viz., no prayer meetings, small Sunday schools, churches closed in summer from two to four months.

12. Such a church has neither mercy nor pity; how then can it have any justice? It has not even heard whether there can be any holy spirit of justice in this matter. It is easier to find a needle in a haystack than justice in such a church, for the needle is there, but justice is not in the church. 13. My experience with the Sunday evening preaching service dates back not quite two years. God is my witness that nothing in my whole pastoral experience crushes me so much as the empty seats Sunday evening, except it be the burial of my good people. It drives the iron into my heart. I dread the effect of perfunctoriness in the conduct of the service and of slipshod method of preparation of sermons. If these effects become actual in a man's life, the church services in the morning will feel them. 14. If a man must have recourse to unusual methods to make the Sunday evening a success, he cannot keep it up long; the audience decreases, and he leaves. If he fails to draw the church members or the public—compel them to come in—and another church near by does draw the crowd, he is forced to leave. If the injurious effects indicated above are realized, he ought to leave.

In and Around New York

A Distinguished French Visitor

Rev. Charles Merle d'Aubigné, one of the most eminent Huguenot ministers in France, who has just arrived in this country, spoke last week Tuesday at the Huguenot anniversary held in Marble Collegiate Church in commemoration of the revocation of the Edict of Nantes. He said that the French Protestants represent the best people of France. They work for many things overlooked or ignored by the other churches. For instance: pure art, clean literature, observance of the Sabbath, temperance, justice, etc. They have missionaries in Basuto Land, the French Congo, Senegal, Loyalty Islands, Tahiti and Madagascar. There are two Bible societies in the church. He referred to the many prominent men of France who have become Protestants, mentioning particularly Jules Favre, the great statesman, Professor St. Hilaire, a member of the Institute of France, and Henri Taine, the famous historian, who, when nearing the end of his life, requested that a Protestant minister officiate at his funeral. M. d'Aubigné is appealing for help from the Protestant churches in this country and states that from all over France petitions are coming asking for the planting of Protestant churches. He will visit many of the cities of this country before his return to France, starting for the West this week and returning East toward the end of the year. He will speak in Boston on Dec. 16. Correspondence with reference to engagements for M. d'Aubigné should be addressed to Rev. A. E. Myers, 1 West 29th St., New York city.

Dr. Storrs's Library

Some of the books formerly in Dr. Storrs's library have found their way to a second-hand bookstore in New York. The fact has occasioned some surprise, particularly as it has been announced by some that all of his books had been disposed of to the owner of the store. As a matter of fact, it is only some of the miscellaneous works from the library that have left Brooklyn, and although many of them are said to contain autograph inscriptions, in themselves they are of little importance. They were sold to the book dealer by some of the heirs of Dr. Storrs as being the best means of disposing of that part of his library which was not considered sufficiently

valuable to retain with the theological and historical books. Practically all of the theological works of Dr. Storrs's library will remain with the library in Pilgrim Church, which we mentioned in a recent issue.

A New Y. M. C. A. Building for Columbia

The announcement some time ago that an anonymous gift of \$100,000 had been made for a students' hall at Columbia University has caused much speculation as to the name of the donor. It has just transpired that the new building is to be known as Earl Hall, and it is thought that the name may be a clue to the identity of the giver. It is the general opinion that the building is to be erected through the generosity of Mr. William Earl Dodge, who has heretofore shown his interest in Y. M. C. A. work by furnishing the funds with which buildings have been erected.

The purpose of the building is shown by this passage from the letter in which the gift was offered: "I suggest that the building be placed under the direction of the Y. M. C. A. because this association is a permanent organization, because it is engaged in the conduct of similar work in many colleges and because in this way the results I desire to obtain seem to me to be most likely to be permanently secured. On the other hand, it is my desire that the building should not be used for distinctly dogmatic or denominational teaching, but I want the charter under which it is to be administered to be so broadly interpreted as to permit organizations of Roman Catholic students or of Hebrew students, whose objects are to promote the spiritual and religious life of such students, to hold their meetings in this building as freely as any others. In a word, my desire is that the building should be to Columbia what Barnes Hall is to Cornell, what the Phillips Brooks House is to Harvard, or what the parish house is to a city church—a center of religious and philanthropic activity." The new hall is to stand at the west of the university library building and its dome is to be similar in shape to that of the larger structure. Within a comparatively short time a chapel is to be built east of the library and it too will have a dome. When all the buildings are completed the two smaller domes will be on the axis of the larger ones, completing the architectural scheme of the southern end of the university grounds.

Dr. Dewey Welcomed

The October meeting of the Brooklyn Congregational Club was made a welcome to Dr. H. P. Dewey, and a very large number were present at the Pouch Mansion last week Wednesday evening. A formal address of welcome was made by Dr. Ingersoll in the name of the Congregational Club, of which he is president, and of the Congregationalists of Brooklyn. St. Clair MacElway, editor of the *Brooklyn Eagle*, spoke for the people of Brooklyn. In his response Dr. Dewey referred appreciatively to the good fellowship which had prompted such a demonstration and went on to say that the work before the Christian Church today was primarily one of construction.

Various Preachers at the Tabernacle

Dr. Jefferson's course of four sermons to students has proved eminently successful. The house has been filled, and not a few students have been individually reached. He now announces a series of November Sunday evening sermons to young people and is liberally advertising them. For Sunday afternoons at four, in place of the song service of last year, there is to be a praise service, the preachers to be from the pulpits of the largest churches. Dr. John Balcom Shaw of the West End Presbyterian Church is to open the series next Sunday, and those to follow are: Dr. R. S. MacArthur and Dr. A. C. Dixon, Baptist, Dr. J. W. Chapman, Presbyterian, and Rev. W. E. Bentley, Episcopal, former actor and secretary of the Actors' Church Alliance, who was the guest of the Episcopalian Club in Boston a week ago.

C. N. A.

The Folly of Hans Lange

An Anecdote of the German Reformation

BY WILLIAM STEARNS DAVIS

Author of A Friend of Caesar

[Among the half-dozen works of fiction which have attained the greatest popularity in this country this year *A Friend of Caesar* stands well to the front. The author's sudden achievement of fame is seldom paralleled, but there is ground for believing that Mr.



Davis is likely to score, not an ephemeral popularity, but substantial and enduring success in the field of story writing. He is only twenty-three years of age, having graduated from Harvard University last June. His scholarly qualities will be judged from the fact that he accomplished the usual four years' course in three years and upon graduation was awarded a *magna cum laude*. The book, which has already entered upon its seventh edition, was written during his junior year, purely as a pleasurable occupation, without any thought of publication. His father, however, took the responsibility of submitting it to the Macmillan Company, and it was at once accepted. That house is already, as are other publishers, soliciting further work from his able pen.

Mr. Davis is a grandson of the late President Stearns of Amherst College and a son of Rev. W. V. W. Davis, D. D., Congregational pastor at Pittsfield. From his early days he was drawn, as might be inferred from his lineage, to classical studies and has, in fact, lived in imagination in the streets of Rome and Athens, while his researches in other fields have been extensive and fruitful. The exactness of his descriptions of Roman life in *A Friend of Caesar* (which is a tale of the fall of the Roman republic) make the book of real historical value, aside from its romantic elements and its vivid style.

Mr. Davis is now pursuing postgraduate studies at Harvard.—EDITORS.]

I.

Now that Hans Lange seemed fairly nodding over his goblet, I thought it high time to go out to the courtyard of the wretched inn at Mohra and call Conrad Schanz to a council of war. Conrad was a dapper, smooth-faced little squire, who had been attached to me to learn the rougher side of soldiering; and very much himself he appeared that minute, making eyes at the innkeeper's buxom daughter, while saying something pert, that made her look red and silly. But when I summoned him he was prompt enough, and as he saw my face his own grew sober.

"Not gay, Freiherr Gerhardt?" he hinted.

"Nor should you be," I gave answer. "Have done with your waggish pranks and attend to me."

"I am all ears," he commenced, but I

led him off towards the stables and saw to it that no eavesdropper was among the carts and cattle before I spoke.

"You saw that one-eyed rascal I have been plying with wine?"

"Yes."

"I tell you the fellow is none other than Hans Lange!"

"Your old comrade in the Italian wars?"

"The very same, and if ever a broken-pated and bedeviled villain came away un-hanged from the pit's mouth he is one!"

"Then you think his coming bodes Dr. Luther no good?"

"If Satan were nodding over his cups in there I would feel almost as easy. I tell you, Conrad, there is a plot afoot against Dr. Luther, and I fear greatly it will come to a head ere we be many days grayer. Dr. Martin was given twenty-one days by his Imperial Majesty to return from Worms to Wittenberg, and we two were commanded by his Highness, our good Elector of Saxony, to take care that long before the time ran out he be with the Hussites in Bohemia. Very good! But our dear Doctor must needs delay on the way from the Diet. Already he has stopped to preach at Hersfeld and Eisenach, and he has turned aside to this wretched town of Mohra to visit his relatives, and now the time of the safe-conduct grows short. Bethink you, Conrad, would it not give pleasure to my Lord the Cardinal Legate Aleander—nay to his Holiness even at Rome—if Dr. Luther were by some hap of the journey to be delayed, and in none too friendly hands, when the safe-conduct expires, and the ban and sentence of the empire can be brought against him?"

Conrad twisted his lips, then remarked: "So Hans Lange, you mean to say, is here on the worthy errand of kidnapping Dr. Luther and delivering him prisoner to the Cardinal Legate? What makes you think so?"

"Because I have eyes, and a few wits. Lange, I know well, was at Worms, and very close to certain of the Legate's suite, although he kept himself very still. Again, when I chanced on him just now in the inn, he met me with two suspicious things—a very noisy shout of joy at seeing an 'old brother and comrade,' and an over-ready lie, 'that he had been at Augsburg, and was faring north to join the Danish service.'"

"So he thinks you do not know he was at Worms?"

"He thinks, I hope, that I think he came from Augsburg. But enough of this. I know Lange. He would cut your throat for two groats, and pawn his soul for three. He is as sly a fox as runs between the Rhine and the Elbe. Depend upon it, he and his master the devil—I mean the Legate—have spiced up a broth, which will make sorry tasting unless we spoil their cookery."

"We are forewarned," quoth Conrad, a little lightly.

"I would we were forearmed," said I,

"but do you go to the public room, and never take your eyes from Lange, if he starts up. I must go to Dr. Martin, and tell him to admix the wisdom and caution of serpents with his lion boldness; for of that God knows he has enough for a Swiss regiment."

Away we went; but as I came to the door of Doctor Luther's room, I saw in the chamber opposite a young Italian serving man, with a clear olive face and a bright parti-colored silken livery, standing opening some dressing cases, as if his master had just arrived; and when I was about to knock at the Doctor's room, his friend Armsdorf stopped me.

"There is an Italian gentleman, Signore Calvero, talking with our good Doctor. He seems much interested in the Reform."

I cursed at the news, but softly; then found grace to inquire.

"And how long has he been here?"

"He is but just come," said Armsdorf, complacently; "he was traveling through Mohra, and no sooner stopped at the inn than he heard of Dr. Luther. And then he must wait on him without delay."

I pushed open the door a crack and saw the visitor—a smooth, well-groomed man, dressed in a faultless suit of Spanish dove-color, only his face was a little too narrow to seem quite pleasing or quite sincere. He sat resting one elbow easily on the table, listening to Dr. Martin's round, hearty voice, as it waxed eloquent over the profligacy of the great lords of the Church, and now and then interrupting, in a soft, musical Latin, with some slight compliment or question. The talk, I could gather, was not leading to much. But I saw that Dr. Luther was being convinced—such was his noble simplicity in dealing with men—that the Signore was heart and soul for the cause; and when that gentleman arose, and took a courteous leave for the morning, I heard the other say:

"Ah, good sir, were all Italians of your mind, I would be the first to burn the books they call heretical!"

And with that Signore Calvero went out; and I, who fell back from the door to let him pass without meeting, was about to enter, when Conrad clapped me on the shoulder.

"Holy Gospels!" he was gasping. "Lange has given me the slip. I went out of the public room one twinkling, and the fellow, who seemed in a dead drunk over the table, was gone like a gust of wind; and none can tell me one word about him!"

II.

There seemed only one thing to do, and that was to discover Lange. In Signore Calvero's room he was not, for I had been standing by the only entrance. Indeed, so sure did I feel that he and the Italian were confederates, and that asunder they were helpless, that I even left Dr. Luther without a word to save the time, for that two such spirits should come together at

such a moment, in such a place, by mere hazard was against my knowledge of human nature.

"There is no time to lose!" cried I, and ran out into the inn yard, where I blundered upon a shock-headed, lumpy boy, busy currying the Signore's horse. "And have you seen Master Lange?" said I. "I desire to speak with him."

The rascal scratched his crown, then said, slowly, "I saw him going up the road, headed south towards Salzungen," and he pointed with his finger. Whether the lad was lying or no I could not really tell. He seemed too stupid to be a successful villain. Sometimes a man must act on blind report as if it were sacred truth, and this occasion seemed such. I called Conrad, and we only stopped to saddle, and to buckle on our swords—not walking rapiers, but good heavy weapons that would do honest blood-letting. I tried to get a word into the ear of Armsdorf that suspicious characters were about and to beware of the Italian, but I fear that my words were too hasty to sink very deep. Then we hurried from the inn and struck the highway for Salzungen—going fast, for time was precious.

It was high noon on a cloudless day of early May. All the trees and shrubs were feathered with a bright green; the turf was soft with fine, moist grass; the brooks that went bounding down the slopes had their courses overflowing with clear, rushing water. A smart trot brought us out of the tiny town, and we began to climb the rising land between Mohra and the distant Werra; once at the summit of the ridge the Salzungen road lay in full view for a long stretch in the distance. I had good eyes, but, strain them as I would, there was not a man or beast in sight—either the horseboy had lied, or Lange had quitted the road long before we mounted the hillock. A fit of hot fury seized me, as it came upon us that we might have been overreached—lured away by the boy's story.

"The fiend seize him!" I cried, turning back; "we must hurry to the inn at once. We have been outwitted!" But the words were hardly out of my mouth when there in the road before us stood four men with leveled harquebuses, with matches lighted, and a fifth fellow, I saw, with drawn saber, who was none other than Hans Lange.

Now two men cannot argue with four firelocks; neither was the village near enough to make cries or even firing rouse anybody. So, like the old campaigner that I was, I could only wait with Conrad and take my medicine, which was likely to be bitter physic. It was Lange that first spoke.

"Ah! Comrade Gerhardt, and you, Master Schanz, it is well for you that you stumbled on me now, rather than tomorrow. Had Signore Calvero been along, perhaps I couldn't have shown so much kindness, but now you shall know how I can befriend a fellow soldier."

"If you wish to end us," I began, "bid your men fire; it will save some trouble."

"Not at all," quoth Hans, while his myrmidons pulled us from our beasts and hustled us off the road into the woods up the hillside. "I only ask that you lie snug and still today and tomorrow, and then trudge with me to the Danish wars

if you want!" And he rolled his right eye (his left he had lost at Brescia) up to the treetops, and began to hum some camp ditty.

I did not undertake to debate with him, and we were soon high above the roadway at a half-ruined stone hut, once used by woodcutters, where Lange and his gang—discharged and wandering soldiers like himself, the scum of the French wars—had made their rendezvous. There was a fire crackling before the hut, and over it a great pot, whence came the savor of a fragrant meat stew, and I saw a dead sheep lying before the door—booty filched from some poor farmer.

And here it was—with many a half-coarse, half-shrewd gibe—Lange kept us all that day and night, feeding us well, but only loosing the cords on our hands and wrists when we were actually eating. Their purpose these fellows told readily enough. Lange had picked up the gang with the express intent of kidnapping Dr. Luther, and delivering him over to the Legate. Calvero was the bait destined to lead the Doctor into a suitable trap. The plan had been to shoot Conrad and myself, if we made any resistance, but when Lange feared that he was discovered at the inn, he felt it better to dispose of us first, as, I must confess, he had succeeded. As for our absence, Dr. Luther was to be set off his guard by a message, vouched for by my seal ring, which our captors merrily confiscated, that I had started for Altenstein, to make sure that the roads were clear for carriages. And what would become of Dr. Martin? But as to him Hans had only a shrug and a wink, and a proverb about "all roads leading to Rome," whence I guessed that he was to be hurried out of Germany, as soon as they might, to endure the tender mercies of his Holiness and the whole pack of cardinals.

And this was all there was in that bad business, at the prospect of which I think none will blame if I cursed and swore as became a veteran, even if one who had heard the truth as taught by Dr. Martin, and felt it was more to him than all the masses and indulgences the priests are wont to peddle.

III.

All that night Conrad and I lay on the straw in that wretched hut—very uncomfortable, thanks to tight cords and something tighter in our hearts. Again and again I would whisper, "Conrad, you cunning rat, creep out of this hole!" But Conrad had no resources, and when I thought on the fate awaiting the dear Doctor and the cruelty of those hounds of Rome and on the triumph of the money-hungry priests and the dismay of all the friends of the true gospel, I was fain to wish that Lange had shot me down like a dog and ended it all.

As the morning waned Hans mustered his men and gave his directions. They had horses and were to ride to Altenstein, intercept Dr. Luther, clap him upon a horse, put a mask over his face and ride posthaste southward. They were to travel by night, avoid frequented roads and lodge their prisoner in one of the castles of the Bishop of Bamberg. As for Conrad and me, Lange, with ostentatious friendliness, said he would leave one of his band to "serve" us un-

til the next day, when we would be set at large, our horses restored, and he wished us very good speed on our journey.

So, with a parting look at our bands, he left us and rode away with all his gang save one, a big-limbed, blonde Pomeranian, with a huge beard and a great scar over his left eye, who kept growling because he had been given so thankless a duty. And feeling sure that we were safe, he soon stretched his awkward length on the straw and tried to go to sleep. We also, with nothing better to do, dozed off for a little while, but when I felt that Lange was well out of the way I called out to our guard, "Ha, my man! it's a noble adventure those four veterans are gone on."

"What's that to me?" was his grunt, turning over.

"Four soldiers from Italy gone to capture one monk—a noble adventure I say."

"They are well paid," and he grunted again.

"Aye, doubtless. The devil will compound for their souls through the Cardinal Legate. Ten silver florins would be dear for Lange's soul, but the devil will pay it."

"We are to get twenty silver florins apiece," muttered the rascal, lolling over on the straw.

"Only twenty silver florins! Why, Judas was a shrewder man than you; he sold himself for thirty!"

"But I betray no man," said the other, and for the first time I saw that his face looked uneasy.

"No man? Hark you: you are a good German? You hate the priests as you do Satan, if that's very much? You liked nothing better than to unsack a rich shaveling while you were in Romagna or The Milanese? Is not that so? You want the day to come when a plain man can pray to God in a plain way, without tickling the itching palm of a priest. And yet it is on you that depends the salvation of all Germany. For twenty florins you are selling to death the man who has bearded the very Pope; and when he is gone we may well pray long for another!"

And then I saw that with all his cunning Lange had made a crowning mistake. In his haste to pick up knaves for his villainy he had snapped up at least one fellow who was not at heart against the Reform, and by luck or by Providence (call it what you will), this man he had left behind to be our guard. I did not win him over easily. But bit by bit Conrad and I worked on him, now promising the elector's favor, now telling him hell would open at his feet if he kept us bound. And when the afternoon was well gone and we were about giving up hope, almost in a burst of sullen anger he cut our lashings with his dagger and we scrambled to our feet and chafed our stiff limbs.

"I'm yours, Freiherr," said the fellow, putting out his great hand, "and when Paul Hausmann says this, he need say no more!"

Whether this pledge was enough or not, I had to take it, for heaven knows we had enough to do! Lange had left a horse for Hausmann and ours were at hand. But we had to go back to the village for news. Dr. Luther and the Signore

had started together, I learned at the inn; they intended to pass through Altenstein and were well on their way. I knew the roads, for I am Thuringian born, and once started, our swords at our sides and our harquebuses, with matches alight, in our saddle bows, we made the stones fly up behind us as we spurred along. We went through Schweina and past the Castle of Altenstein, and there we met friends of Dr. Luther, who had accompanied him on the journey and had just turned back. So far at least Lange had not molested him and I began to hope the plot had miscarried, when, just as we went up some wooded heights and mounted the hill along the brook, heading for Ruhla I saw a man running down the road like all possessed. In a moment we met the monk, Brother Pezensteiner, who had been with Dr. Luther, fleeing as if for dear life, his cassock trailing in the wind and his shaven crown all scratched, as if he had jumped through brambles. I had much ado to stop him and get out a clear story. Then he blurted forth that Dr. Martin had been met by four mounted robbers, that the Signore had joined them, that Dr. Luther had been dragged from his carriage and hurried away on horseback. And with this I let him go and away he ran as if they were again chasing him.

It was beginning to darken, but I pushed our weary beasts off the road, and along a lane in the forest trees, making a quick cut to the ruined chapel where I knew the highway must pass. But for my knowledge of the place, we should never have saved the precious time, but as it was, we drew rein and let our horses rest, while yet the gallop of Dr. Luther's escort was a good way down the hillside. We sat on horseback within the gloom of a great beech, hid from casual glance from the road; but over the highway itself streamed the full clear light of the setting sun. Heaven had delivered Lange into our hands!

We saw them coming up the road, the horses walking, the dry twigs crackling under the hoofs, two horsemen riding in front, two on either side of a man in a riding mask, with his hands strapped behind him. Last of all came Signore Calvero, chatting lightly with his body servant.

I did not forget that Hans had spared my life when he might have taken it; but what was there to do? Dr. Luther's safety was more than Lange's or mine. We pointed our harquebuses over our horses' forelocks. "Spare Lange," I whispered, and then, "Fire."

Our firelocks cracked together; at such a range a child could not miss. All three of Lange's men fell from their steeds like stones, and never knew what smote them. And then before the others could level, we rode them down, sword in hand. The Signore, whipping out his long Venetian blade, went at me like a mad cat; but I can fence a little myself, and soon sent his weapon flying over his head. Then he drew his pistol, and tried to fire at Dr. Luther, whom Conrad, after having disarmed the valet, was trying to set free. But I struck up the barrel and the ball went high in the air, whereupon the Italian turned and rode away at full speed; nor did I try to follow, for he was past harming us now. As for Lange he fenced with Hausmann until I rode towards him, whereupon he too fled; and I was glad of

the riddance, for this left only the valet, whom we told to hurry back to town, and to thank us for his life.

When I turned to Dr. Luther he was already laughing in his hearty way and crying out that "one of us should chase a thousand!" and that "the wicked flee when no man pursueth." Nor did he seem at all discomposed over an adventure that nigh landed him in the clutches of his friends at Rome. As for myself, I was by no means so calm, for while a great burden rolled from my mind it brought a reaction of spirit. But I pulled myself together, and since, I doubted not, Signore Calvero knew Bohemia was our former destination, I pushed ahead with Dr. Luther, straight for the Wartburg Castle, which we reached in the course of the night. Here I left him, and it was well I did, since none for long imagined that he was hiding in the very territories of the Saxon elector, and when he came again before the world it was his enemies that did the fearing.

I know not what became of Signore Calvero, but Hans Lange was years after hanged by King Christian of Denmark for some desertion. Yet I never felt too hardly towards the man, for had he not spared me this story had been different. And so the world wags on. A flip of a coin, a wink, a chance bullet, makes or mars Popes and peasants, though wise-agers still prize of human foresight. Certain it is that but for the folly of Hans Lange in one smallest triflere there might have been a woeful tale to tell, not only of Dr. Luther, but of our whole glorious German Reformation.

Chicago and the Interior

More Gifts for Education

For a greatly needed girls' dormitory the Northwestern University has received \$30,000 from a donor whose name is withheld, and from a member of Wilson Brothers firm, Chicago, \$25,000 to replace an unworthy structure used as the university settlement. These gifts are only the first drops of the shower for which this institution is patiently waiting. The university is still without a president, and there are professors who say that the departments can run themselves, that a dean can easily do all the work required of a president and with far less friction. It is hardly probable that the trustees will be of this mind, or that the Methodist Church, that takes such pride in this university, will forego the privilege of placing one of her gifted sons at its head.

Beloit has rare good fortune. It states—what an informal celebration on the campus in Beloit confirms—that at a recent meeting of the trustees in Chicago an offer of \$200,000 was made on condition that \$150,000 more be secured within a fixed time. Of this sum, it is said, \$30,000 were pledged on the spot. There is no reasonable doubt that the money will be raised. The gift comes at a crisis in the life of the college. Its prosperity has increased its expenses, while lower rates of interest have diminished its income. For several years there has been a large deficit, which the trustees and their friends have generously made up. But the time had come when it was felt by the president that neither he nor they could carry this burden much longer, that unless the endowment were very largely increased expenses must be decreased and the work of the college correspondingly weakened. With the impulse which comes from this princely gift the college will be able to

meet the demands of the times. The present Freshman Class numbers seventy-two. We congratulate the college, its hard working president and its self-sacrificing faculty on the splendid opportunities which this gift, made in a time of great emergency, is opening before them.

Annual Meeting of the W. B. M. I.

This was held in Chicago in the Kenwood Evangelical Church, with more than 300 delegates from every part of the Interior. Hospitality was such as the people who live in this attractive section of the city are wont to extend. Every one was made to feel at home. The church was crowded at each of the sessions. The first day was given to organization reports and social salutations. Yet there was time for an interesting address from Dr. Virginia Murdock, who has just reached this country from China via the desert of Gobi and Russia, and from Dr. Barrows, who spoke on the United States as a world power. Wednesday was a great day. Mrs. Chauncey Goodrich described the siege of the legations in Peking, in which she herself suffered. Miss Meyers of Ceylon spoke of missions in India, and Mrs. Perry of Sivas of the work in Turkey. An appreciative memorial of the martyred missionaries, Miss Rowena Bird and Miss Louise Partridge, was read by Mrs. G. B. Wilcox. A Bible reading by Dr. Moses Smith, who is wholly blind, was a feature of the day. On the closing day, with undiminished enthusiasm, the last reports were made, plans for the coming year unfolded, officers re-elected and arrangements proposed to secure a twentieth century fund.

Wise Business Plans

Mr. John M. Roach, president of the Union Traction Company, which employs more than 5,000 men, proposes that his company erect, equip and support in the best style two club houses for the use of the men, one on the West and one on the North Side of the city. A feature will be a large assembly hall where he can meet the men and talk over with them the difficulties they encounter and the grievances they cherish. He believes that the step will prove advantageous both to the men and to the company. He proposes also to apply the merit system to all who are in the company's service. He recognizes the fact that the service on his car lines is not what the public expects. Conductors are to be marked for their personal appearance, their neatness of dress, their courtesy and their general efficiency. A first offense will receive a rebuke, a second will be followed by prompt dismissal.

Reduced Telephone Charges

The Chicago Telephone Company, after two years' study of the conditions, have decided to charge five instead of ten cents for the use of its instruments. Its managers look for a large increase in their business. They will put an instrument into any store or boarding-house where there is promise of only one call a day. Calls for physicians, the police and the fire department will continue to be free. The change will call for an outlay of at least \$1,500,000, and will inaugurate the most extensive telephone system in the United States.

A Hopeful Sign

The civil service commissioners of Chicago, after careful consideration of all the facts, have dismissed from the service of the city the superintendent of streets "for lack of ability," the inspector of sidewalks for "incompetency," have named for trial a sewer inspector, and have recommended several important changes in the methods of the board of local improvement, especially that the "city service be trimmed by the discharge of employees who do not work." This wholesome discipline was secured by the charges of an alderman who was not afraid to do his duty, and by the fidelity of a civil service commission which cares more for the interests of the city than for office.

Chicago, Oct. 27.

FRANKLIN.

The Christian World Pulpit

Glimpses of Last Sunday's Sermons

THE GOSPEL OF AUTUMN.

Isaiah 64: 6.

"There is a life at the heart of nature which persists amid all the aspects of death. In the autumn of life as in the spring, the all-embracing eternal life of God is the same, yesterday, today and forever."

(D. Dorchester, Jr., St. Louis, Meth.)

PRAYER AND THE CHINESE PROBLEM.

James 5: 16.

"How far may we hope to effect a solution of the vexed problem of the far Orient through the agency of prayer?"

(L. H. Hallock, Minneapolis, Cong.)

THE CONTAGION OF LIFE.

John 14: 19.

"Christ's words are more than a promise. They take on the stature of a law of life, that law in accordance with which all good and beautiful and holy things, of which his own life was the best embodiment, become contagious. We 'catch' the spirit of Christ and live a new type of life because he lived it."

(F. E. Devhurst, Chicago, Cong.)

THE REFLECTED CHRIST.

2 Corinthians 3: 18 (R. V.).

"The glory of the Christian is the glory of Christ as he is revealed in the New Testament and the whole of it. For this vision the world waits and when it is seen the world will turn to him."

(William M. Laurence, Chicago, Bapt.)

GOD'S WITNESS TO HIS SON.

1 John 5: 6-9.

"These historic facts, the baptism, the sacrifice, the Holy Spirit, are not events that once had a significance and now are done with. They are not merely incidents, woven into the texture of history, which cannot be torn out of it without leaving a disfiguring rent, but they are continuous voices of God, which are now speaking to us and which will continue to speak to men in tones as loud and clear as ever."

(D. D. MacLaurin, Detroit, Bapt.)

THE IMMANENCE OF THE HOLY SPIRIT.

Philippians 2: 13.

"Behind every pure desire, every upward striving of your soul is the power of the infinite God. Why not let him have his way? Why not get acquainted with this power that is working in you and find out what he is doing, and fling your own soul with all its energies into the stream of tendency which is bearing you onward to fullness of life?"

(Washington Gladden, Columbus, O., Cong.)

THE COMPLETENESS OF LIFE IN CHRIST.

Colossians 2: 10.

"The work of Christ in man is not a work of destruction and substitution, but of fulfillment and completion. The Christian man is simply the completed man—the man whose native possibilities have been called forth by Christ to become realities."

(S. V. V. Holmes, Buffalo, Presb.)

VITAL QUESTIONS IN RELIGION: IS THE BIBLE RELIABLE?

"We are safe in saying that we have in the Bible a reliable account of God's progressive revelation of himself to man, of the life of the Son of Man, and of the way God wants man to live."

(Charles Wood, Philadelphia, Presb.)

THE NATURE OF THE CHURCH OR CHRIST IN MANIFESTATION.

Ephesians 1: 23.

"The church, which is filled with Him who fills also the universe, is Christ in manifestation, the reappearance of him who went out of sight on Olivet. It is the special creation of Christ in the Spirit—a new body prepared

for him. It is therefore when so conceived the most imposing spectacle on earth."

(E. M. Poteat, Philadelphia, Bapt.)

ENCOURAGEMENT TO WORK FOR YOUNG MEN.

Genesis 37: 19.

"There is something in the Christian faith which makes it wonderfully congenial to a young man's soul, just because he has not yet forgotten how to dream large dreams of pleasure, riches, power, love."

(W. R. Richards, Plainfield, N. J., Presb.)

PERSECUTION AND THE GREAT COMMISSION.

John 5: 20; Mark 16: 16.

"The martyrs have been the beacon lights of great advances. The Neros and Caligulas and their followers have never liked the truth. Persecution is a cruel way of expressing hatred."

(D. O. Mears, Albany, N. Y., Presb.)

THE SOVEREIGNTY OF GRACE.

Romans 5: 21.

"All the thoughts, purposes and acts of God toward man have their final cause and motive in grace, and not in mere sovereignty."

(G. F. Pentecost, Yonkers on Hudson, N. Y., Presb.)

THE GRANDEUR OF THE GOSPEL.

1 Timothy 3: 16.

"God has lived your life that you might live his life."

(Howard Duffield, New York City, Presb.)

GOD'S POEM.

Ephesians 2: 10.

"A Christian life is God's work, after the pattern of Jesus, for good deeds exhibiting eternal principles. A divine poem wrought for good purposes which express God's own nature."

(W. C. Bitting, New York City, Bapt.)

THE SUBLIME SALVATION.

John 3: 16.

"Why do we worship God? Because he is infinitely the best Being in the universe. God's goodness is gloriously seen in the gift of his Son. His nature, his essence is love."

(R. S. MacArthur, New York, N. Y., Bapt.)

MADE PERFECT IN JESUS CHRIST.

Colossians 2: 10.

"Life in itself is imperfect and unfulfilled. It finds its fulfillment in Jesus Christ: (1) in his interpretation; (2) in his re-enforcing and redeeming power; (3) in his service; (4) in his likeness."

(G. G. Atkins, Burlington, Vt., Cong.)

THE SPIRITUAL PART OF LIFE IS THE REAL PART.

Matthew 23: 17, 19.

"It is not the gift of Christian civilization that gives power to the Christian religion, but religion that gives power to civilization. It is not the gold of the world's commerce that lends sanctity to the church and its work, but the temple of God lends so much of its sacred power that because of it, and only because of it, the gold has not become utterly and hopelessly cursed and corroded."

(D. C. Roberts, Concord, N. H., Epis.)

THE RELATION OF WOMAN TO CHRISTIAN CHARITY.

Acts 9: 36.

"In her finer organism, moved by quicker sympathies, as well as in the character of her life and occupations, withdrawn from the rough, hardening duties of public life, the traffic and competition of the world, God has written his call to woman to a noble and blessed ministry of good works and aims-deeds."

(H. N. King, Providence, R. I., Bapt.)

THE SOUL'S HOMESICKNESS.

Psalm 42: 1.

"The deepest yearnings of the human soul, universally evident, cannot be satisfied by pleasure or work or humanitarian service, but find their perfect satisfaction only in God as revealed to us in Jesus Christ."

(O. S. Davis, Newtonville, Mass., Cong.)

A SOLITARY WORKER IN THE GREAT WORLD FIELD.

Luke 2: 49.

"Jesus Christ came not only to die for sinners, but antecedently to illustrate the importance and helpfulness of ministering to their recovery."

(A. B. Kendig, Brookline, Meth.)

THE IMITATION OF CHRIST.

Romans 13: 14.

"The imitation of Christ is not achieved by mimicry of his actions or by following the advice of those who would tell us what he would do in our place, but by making our inmost lives like his, that is, by loving God as he loved him and by loving our fellowmen as he loved his."

(F. W. Hamilton, Boston, Meth.)

SUBJECTS COMMENDED TO OUR CAREFUL CONSIDERATION.

Philippians 4: 8.

"The obligation to think on all right things rests on the fact that such thinking makes the character true and broad."

(J. S. Lindsay, Boston, Epis.)

LAZARUS AT THE GATE. THE POOR WHO CAN BE REACHED BY US.

Luke 16: 20.

"Christ paints no more vivid picture than that of the able neglecting the disabled and poor."

(C. A. Crane, Boston, Meth.)

THE CROWN OF RIGHTEOUSNESS.

2 Timothy 4: 8.

"When the end was very near to the apostle then he became deeply conscious that in him righteousness was crowned, that Christ and not Nero had conquered, that character and service received the stamp of eternal approval."

(S. P. Cadman, New York, Meth.)

THE OPEN DOOR FOR THE GOSPEL TODAY.

1 Corinthians 16: 9.

"The greatest obstacle to the conversion of the world is the apathy of the church in Christian lands. This has its origin in a great heresy, viz., that the gospel is a gift to be enjoyed and not also a trust to be administered; and a great skepticism: (a) as to the failure of ethnic religions, (b) as to the efficacy of the gospel of Christ.

(R. H. McKim, Washington, D. C., Epis.)

THE JOY IN HARVEST.

Isaiah 9: 3.

"Two elements: first, the joy of recovery, the satisfaction of seeing the rising of what had been buried, the restoration of what was apparently lost; second, the joy of sacrifice. The ripening of the harvest is for the perpetuity of life, to make other lives possible. It is the joy of life-giving, the joy of sacrifice."

(E. D. Burr, Newton, Mass., Bapt.)

"That man is crazy who says that one can get away from justice," said the New York defaulter Alvord as soon as he was brought to bay. "Be sure your sin will find you out," says the ancient Scripture. After all, the Bible is a pretty safe counselor on ethics. What a pity men do not read it and heed until they have learned by bitter experience the truth of its words."

Life and Work of the Churches

Rural Evangelization

At the invitation of Dr. C. I. Scofield, president of the Training School at East Northfield, Mass., about forty pastors and Christian workers from Massachusetts, Vermont and New Hampshire met at Hotel Northfield, Oct. 17, to discuss some of the problems of rural New England. The majority of those present were neighboring pastors, yet among the number were secretaries of the missionary societies of Vermont and New Hampshire and specialists in religious canvassing. It was evident that the moving cause for the assemblage was the sensational articles current the past year on the decadence of the country church, and while the first purpose was to ascertain how far there was a basis of fact for the popular impressions, beyond this there was the design to investigate thoroughly conditions with a view to applying remedies.

A permanent organization was effected by the choice of Dr. Scofield as chairman and his stenographer as secretary. A list of questions, prepared by a committee consisting of Rev. C. I. Scofield, Dr. F. E. Marble, pastor of the First Baptist Church of Brattleboro, and Sec. C. H. Merrill of St. Johnsbury, and covering the religious, civic and economical status of communities, was discussed and adopted, and individuals present volunteered to be responsible for the canvass of specified townships. The range covers scattered rural communities and manufacturing villages. No place exceeding 10,000 inhabitants is taken. After the facts have been gathered, other meetings will be held for discussion of the results obtained, the first, it is expected, not later than February. At the initial gathering steps were taken only to ascertain the character of the problem.

All present were guests of the Training School, and the expense connected with the preparation of the papers for the canvass and sending them out is assumed by the officers of the school. Persons not present desiring to make a canvass of any parish in New England can obtain papers by addressing Dr. Scofield. A season of special prayer was held for a blessing on the work of the churches during the winter and a resolution adopted requesting Dr. Lorimer of Boston to hold meetings in the larger cities, as he has recently done in England, for the outpouring of the Spirit.

C. H. M.

From the Newton Circuit

October has brought home the last vacation straggler, and all the churches have entered vigorously upon their work. The fall reunions have brought the people together, and some novel features of entertainment have appeared. At First Church, for instance, 250 sat down together to supper, and after the feast, the pastor acting as toastmaster, eight gentlemen were called upon, each of whom told a good story in excellent style, to the great amusement of the company.

Renewed energy is manifested in three directions—in improving the Sunday school work, widening the scope of the weekly prayer meeting and in training the children of the church. Most of our churches have Junior societies of Christian Endeavor or pastor's classes, usually under the personal charge of the minister. Dr. Davis of Newtonville has just organized such a society in Central Church, and they are becoming a more prominent part of the educational system of our churches.

Committees on education have been formed in several parishes and are diligently and thoroughly studying the methods of Sunday school instruction. As a result, several normal classes have been formed, schools regraded and new lines of study introduced.

One class of ladies is taking up Professor Rhee's book on The Life of Christ.

But especially has attention been turned to the possibilities of the prayer meeting, and new methods are being adopted to make it contribute more largely to the deepening and enrichment of church life. Central Church, Newtonville, is devoting its Friday evenings to a study of the New Testament epistles. An attractive leaflet gives outlines for twenty studies, each of which calls for a sketch of the historical situation, an analysis of the contents of the selected letter, a paraphrase of chosen passages and a summary of permanent teaching. An interesting feature is the extended list of reference-books to be found in the Public Library, with their shelf numbers and a brief description of their scope and value.

First Church, Newton Center, plans to take up in a similar way the prophets of Israel. The leaflet will include a copy of Sargent's famous wall painting in the Boston Public Library. An analysis of the prophecy leads up to the question as to the origin and justice of the artist's conception of the prophet's character. A study of the history of the times will set forth the message of the prophet, and the permanent truths will be studied in their application to modern social and religious conditions. The plan includes references to the best literature readily available.

Eliot Church, Newton, is devoting occasional meetings to distinctive features of modern Christianity. Last week The denominational Newspaper was the theme of an interesting symposium in which the value and limitations of such journals were illustrated.

These plans for enlarging the scope of the prayer meeting do not contemplate any less emphasis upon the culture of the spiritual life, nor do they interfere with the time-honored "missionary concert." But the aim is to make the service more instructive, inspiring and spiritually helpful by concentrating attention upon definite portions of the Word or specific conditions of modern Christian life.

The celebration of anniversaries is now in order. The Second Church, West Newton, has celebrated its 119th birthday by roll-call meeting and social reunion and by the introduction of a new service of responsive readings. The Auburndale Church is engrossed with plans for the fitting observance of its semi-centennial, Nov. 4-16. The death of Arthur Cutler, son of the pastor *emeritus*, Rev. Calvin Cutler, has caused wide mourning in the city.

SENEK.

The Hosts of Southern California Gather

The General Association of Southern California met with the East Los Angeles church, Oct. 9-11. Nearly half the delegates were women. The plan of the church for entertaining the delegates was highly promotive of Christian fellowship. Tables were spread in the social rooms of the church for both noon and evening meals, so that every interval between the sessions was a season of social enjoyment.

In its appearance and conduct the meeting was an old-time New England conference. Of its six officers five were of New England birth. Its moderator, Dr. N. L. Rowell, is known to many at the East as a Free Baptist minister whose work there was greatly blessed. The scribe, Rev. Stephen G. Emerson, is the son of an honored New England minister, Rev. John D. Emerson, now gone to his reward. About half the ministers were of New England, either by birth, education or pastoral service. Indeed, it would not be wide of the mark to say that the coast region of southern California is more truly repre-

sentative in many respects of the New England of forty years ago than is Massachusetts or Connecticut today.

The spirit of the meeting was eminently devotional. Besides attending the half-hour of prayer at each of the seven sessions, many came together for communion with God an hour earlier than the regularly appointed services. An octogenarian who had attended many general meetings of more than one denomination said, in substance: "I have never found in the gatherings of any other association or conference devotional spirit so warm and earnest as in those of this association"; and another octogenarian heartily echoed his testimony.

But it showed itself a working as well as a praying organization. Its committees work during the intervals between its meetings. Most of them made interesting and valuable reports. From that on the life and work of the churches, by Rev. George Robertson, on education, by Rev. E. E. P. Abbott and Pres. F. L. Ferguson, on home mission work, by Supt. J. L. Maile, on Sabbath observance, by Rev. Elijah Cash, on Sunday school work, by Rev. S. G. Emerson and Supt. H. P. Case, we select a few among many facts and suggestions which seem worthy of record.

Twelve churches have received 495 members during the year, 186 on confession. Six of these twelve received 145 members on confession, an average of twenty-four each.

One church no longer tries to make the prayer meeting interesting. The pastor says, "It is interesting to the spiritual man. I am after the man, not the meeting." Evangelistic preaching claims the leading place in Sunday evening services. After three years of drought not one church reports having fallen seriously behind in its finances. In answer to the question, Is your parish over-churched? all but eight reports reply No. Two of the eight qualify their Yes, leaving only six that say Yes unreservedly.

Three churches have been added to our list. Two church buildings have been erected. Two more are in process of erection. One has been completed after being occupied in an unfinished state for several years. One has been so enlarged and improved as to be substantially new. Two parsonages have been built. Nineteen new Sunday schools have been organized, with 455 members.

Pomona College has received gifts aggregating \$33,000. It has a Senior Class of twenty-six. It is said that no other college of this kind has had so large a graduating class so soon after its beginning. During the year one of its graduates has been elected president of Oahu College in the Hawaiian Islands. Another has been appointed commissioner of education for the Philippines.

Besides these reports the hours of the association were crowded with edifying and inspiring sermons, papers and addresses, which we have not space even to name. Prominent among them were the opening sermon by Dr. Warren F. Day, the elaborate paper of Prof. C. S. Nash of Pacific Seminary on The Churches' Adjustment to Changed Conditions of Religious Thought, the rapid address of Rev. John Kingman of China, with its graphic and thrilling representation of the defense made by the missionaries and legations at Peking against their besiegers and, finally, the searching and impressive communion sermon at the close by Dr. J. F. Davies of San Bernardino.

Among the acts of the association are its vote to concur with the Vermont resolutions urging that the annual meetings of our five home societies be held at the same time and place, its resolution favoring an anti-polygamy amendment to the Constitution, and its joining in the demand that Congress pass an anti-canteen law so clear in its terms that its meaning shall be unmistakable.

J. T. F.

The Federation of the Six Societies

A PLAN OF CLOSER UNION

For some years a feeling has been growing among the Congregational churches that there should be some readjustment of their six benevolent societies, in the interest of greater unity of action and economy of administration. This sentiment has found expression in the resolutions adopted and committees appointed by the National Congregational Council, in criticisms by the religious press and in the action of several state and local associations. The chief points criticised have been duplication of work and supervision in the same field, conflict of urgency appeals, unnecessary multiplication of collecting agencies and excessive expenses in the administration of the different societies.

The object of the benevolent work of the churches is to carry the blessings of the gospel to the destitute and needy. The spirit and purpose of the work are the same whether the field is at home or in distant parts of the world. It seems eminently fitting, therefore, that there should be whatever co-operation and combination of the benevolent societies as will best promote the unity of the whole work and the wisest economy in its administration. It may not be and at present is not practicable or desirable to combine the several societies into one organization, but it is believed by many that a much larger measure of union than at present would result in great advantage to the individual societies and efficiency to the entire work. With this object in view the committee of nine suggests to the societies and to the churches the following outline of a plan for promoting closer union and greater economy and efficiency in the benevolent societies of the Congregational churches.

(1) We recommend that all the six societies hold a joint annual meeting in the month of October, and suggest provision for a united missionary conference also each year in that portion of the country where the annual meeting is not held.

(2) We recommend that the six societies adopt a common basis of representation by delegates to the annual meeting. We suggest that these delegates shall be selected each year either by the churches directly or by the local conferences acting for the churches. The details of this representation may be arranged by a special committee of one member from each of the six societies, after which the constitutions of the societies can be changed, if necessary, to correspond with the new basis of representation.

(3) We recommend that each society have its separate board of directors, trustees, executive committee or prudential committee as at present, the members of which shall be elected at the annual meeting, and also have its separate budget of receipts and expenses.

(4) We recommend that each society have one secretary, to be appointed by and to act under the direction of its executive board.

(5) We recommend that the treasuries of the societies be combined in two offices with two treasurers, one to be located at Boston and one at New York city, and that these treasurers, respectively, be chosen by the local executive boards acting together.

(6) We recommend that sufficient clerical assistance be provided for the secretaries and treasurers.

(7) We recommend that the solicitation and collection of funds for all the societies shall be under the care of a special sub-committee, to be composed of two members each from the American Board of Commissioners for Foreign Missions, Congregational Home Missionary Society and American Missionary Association, and one each from the Congregational Church Building Society, Congregational Education Society and Congregational Sunday School and Publishing Society. This committee shall supervise and conduct through the employment of necessary agents a "forward movement" for the promotion of systematic giving by the churches to our six benevolent societies. They shall also, in conference with the secretaries of these societies, utilize missionaries and other workers upon the field to present the work with which they are familiar. They shall supervise the publication of magazines, papers, leaflets and books and shall employ such other means as may seem to them wise to disseminate a knowledge of the work these societies are doing and to awaken in the churches a recognition of responsibility for their proper support. The expenses of this committee shall be borne by the six societies in proportion to the amount collected for each.

(8) We recommend that whenever necessary there shall be such a readjustment of the work or territory of the societies as will secure greater economy and prevent two societies from doing similar work upon the same field. If any two or more societies fail to agree upon

Continued on page 635.

Catarrh

The cause exists in the blood, in what causes inflammation of the mucous membrane.

It is therefore impossible to cure the disease by local applications.

It is positively dangerous to neglect it, because it always affects the stomach and deranges the general health, and is likely to develop into consumption.

Many have been radically and permanently cured by Hood's Sarsaparilla. It cleanses the blood and has a peculiar alterative and tonic effect. R. Long, California Junction, Iowa, writes: "I had catarrh three years, lost my appetite and could not sleep. My head pained me, and I felt bad all over. I took Hood's Sarsaparilla and now have a good appetite, sleep well and have no symptoms of catarrh."

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Here is a tapestry suit with very large landscape and figure panels, à la Watteau. The picture is so large that it entirely fills the back of the sofa, giving a really beautiful effect, and one seldom seen.

The mahogany frame is on the new lines of 1901, the back posts being detached from the back itself and the arms having the roll top. Antique legs and carved feet.

We sell the entire suit complete at \$175. This is No. 1 extra quality hair throughout.

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PRICES. 658 WASHINGTON ST.
BOSTON.



CHURCH CARPETS

Christian World Catechism, 1



From the N.Y. Tribune

"Move On"

The term has a new and terrible significance. Instead of being the command of the Law to the Criminal, it is the command of the Criminal to the law-abiding and God-fearing citizen.—THE TRIBUNE.

Question. What does this mean?

ANSWER. That in New York city at the present time, churches of all names are finding the Tammany officials siding with gamblers, brothel keepers and harlots and defying the church to an extent never before known.

Q. Will anything be done about it?

A. Yes. As soon as the national election is over, Bishop Potter of the Protestant Episcopal Church, in obedience to instructions from a recent diocesan convention, will set before the public the result of his investigations as to the obstructions to Christian work which clergymen of the Episcopal Church have met with from officials in league with law breakers; and other evidence bearing upon the corruption of the city will be presented also.

Q. Is it probable that his report will arouse the city to action more thorough and permanent than that which followed the crusade against vice and official malfeasance led by Dr. Parkhurst?

A. It is to be hoped so. Dr. Parkhurst did not have the support of a great ecclesiastical organization such as Bishop Potter will have.

Q. Will other divisions of the Christian army in New York aid Bishop Potter and the Episcopal Church?

A. Yes, probably, if asked to.

Q. Who is the one man most responsible for the present state of affairs in New York?

A. Most people would say Mr. Richard Croker, "the Divyocrat"; Dr. Parkhurst would say Hon. T. C. Platt.

Q. What does Mr. Croker live for?

A. Himself. "I am looking out for my own interest all the time," says he.

Q. What class of citizens in the metropolis is most responsible for the present plight?

A. The educated, well-to-do men of business and affairs, who neither vote nor seek office, who are so busy making money that they cannot perform their civic duties, and who carry their partisanship into municipal affairs where it has no business to be.



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Splendid new steamer "Devonian" (new), 11,000 tons, Nov. 7; "Winifredian," 10,500 tons, Nov. 14; "Cestrian," 9,000 tons, Nov. 21; "Bohemian" (new), 9,500 tons, Dec. 5.

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FAST TWIN SCREW SERVICE.

Boston to Queenstown and Liverpool. New England, 11,800 tons..... Nov. 7, Dec. 5. Commonwealth (new), 18,000 tons, Nov. 14, Dec. 12. Saloon, \$60 upwards; 2d saloon, \$37.50 upwards. For passage and further information, apply to

Richards, Mills & Co., 77-81 State St., Boston.

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AROUND THE MEDITERRANEAN

S. Argonaut. Sixth season. Sailing: Feb. 2, April 13; May 10, June 10, according to the weather. Visiting Genoa, Monte Carlo, Nice, Marseilles, Naples, Pompeii, Crete, Athens, Smyrna, Ephesus, Constantinople, Beyrouth (Baalbec and Damacus), Nazareth, Sea of Galilee, Jaffa, Jerusalem, Alexandria, Cairo, Malta, Sicily, Algiers, Gibraltar, etc. \$675 and up, including land excursions and all incidental expenses as specified. Write today for illustrated program, testimonials and full particulars, free.

European Tourist Co., 156 5th Ave., N. Y.

ORIENT CHARMING, ninety-five days
Tour to the Orient, including a week in Italy, a week in Greece, three weeks in Egypt, taking in Luxor and the Nile, three weeks in Palestine and trip to Constantinople. Starts Feb. 16. Limited to thirty persons. Correspondence solicited. Sixteen years' experience. Appointments made in New York. Address HONEYMAN'S PRIVATE TOURS, PLAINFIELD, N. J.

The Six Societies

[Continued from page 633.]

the adjustment of work or territory, the committee of nine above provided for shall be a committee of arbitration to which the matter shall be submitted, and the vote of seven members of said committee shall be binding upon the societies concerned. Said committee shall also have power to decide when the need of such readjustment exists.

S. B. CAPEN, H. H. PROCTOR,
A. E. DUNNING, W. H. STRONG,
R. T. HALL, L. C. WARNER,
C. A. HULL, W. H. WILLCOX,
J. H. PERRY.

Life and Work of the Churches

[Continued from page 633.]

Record of the Week

Calls

ALLEYN, WM. C., Freeland, Mich., to Rosecommon. Accepts.
ANDREWS, CHAS. E., recalled to permanent pastorate of Free Ch., Portland, Me. Declines for the present.
BENSON, ERNEST L., Poplar Grove, Ill., to Belvidere. Accepts, beginning Nov. 11.
BOOTH, EDWIN, JR., Long Pine, Neb., to Bloomfield. Accepts.

NURSING MOTHERS

want Scott's emulsion of cod-liver oil, almost without exception. So before they get to be mothers, eating for two is no small tax, continued for months.

The emulsion not only is food itself; it gives strength for digesting usual food.

If the milk is scanty or poor, the emulsion increases supply and enriches quality.

We'll send you a little to try if you like.
SCOTT & BOWNE, 409 Pearl street, New York.



REPRESENTATIVES for MODERN CULTURE desired in every city, town and village. Pleasant work and large commissions. Send two references and full particulars and free equipment will be mailed you.

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Equal Privileges for Men and Women. Allowance for service in Hospital and Dispensary. 30th year opens Sept. 19. AUGUSTUS P. CLARKE, A. M., M. D., Dean. - Shawmut Ave., near Massachusetts Ave. Send for Catalogue.

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WALNUT HILL SCHOOL FOR GIRLS
Natick, Mass. Near Wellesley and Boston.
Certificate admits to seven leading colleges. Advanced courses offered. Ample grounds for golf, tennis, basket ball. Catalogue and Views sent on application.
Miss CONANT and Miss BIGELOW, Principals.

BROOKS, LESLIE, to Huntington, Ct.
BURNHAM, EDMUND A., Hartford Sem., accepts call to Stafford Springs, Ct.
CARSON, JR. WM. EATON, Col., to Brewster Ch., Detroit, Mich.
DIXON, WM. R., Melvin, Ill., to Williams Bay and N. Walworth, Wis. Accepts, beginning Nov. 11.
DOUGLASS, FRANCIS J., Olds, Io., to Chapin. Accepts.
ELWELL, T. ROBT., De Witt, Io., to Stoughton, Wis. Accepts, and is at work.
FLINT, ELBERT E., Neosho, Mo., to Creston, Io. Accepts.
GEARHART, CHAR. D., Pierce, Neb., to Newman's Grove. Accepts.
GRIFFITH, WM., to remain another year at Pingree and Buchanan, N. D.
HAIRE, WM. C., Jackson, Mich., to Clio. Accepts.
HARTWELL, MINOT S., Pownal, Me., accepts call to First Ch., Deer Isle.
HEFFRON, GEO. H., Southwest Harbor, Me., to Ellsworth Falls. Accepts.
HITCHCOCK, ALBERT W., Belleville Ch., Newburyport, Mass., to Central Ch., Worcester.
HOLMES, JOHN A., Bethany Ch., Cedar Rapids, Io., accepts call to Toledo.
HOTZE, WM. H., Hartford Sem., to Gilead, Me., and Shelburne, N. H. Accepts.
HUBBELL, FRED. M., Belvidere, Ill., to Elkhorn, Wis. Accepts.
KENESTON, LUTHER M., Shelton, Ct., to W. Brattleboro, Vt.
LEE, VINTON, Lake Charles, La., to Galt and Wall Lake, Io. Accepts.
LEMOINE, CHAS., of Leeds, England, to First Ch., Mansfield, O.
LEWIS, WM. W., to remain a fifth year at Atlantic Ch., St. Paul, Minn. Accepts.
LLOYD, JOHN, Chicago, Ill., to Moville, Io. Accepts.
MACCARTHY, JOS. P., Grand Rapids, Mich., to Helena, Mont. Accepts.
MCKAY, THOS., to Taylor Ch., New Haven, Ct. Accepts, and is at work.
MASON, HORACE C., Pullman, Wn., declines call to Second Ch., Spokane.
PETERSON, MATHIAS, Lost Creek, Wis., to Scandinavian Ch., Missoula, Mont. Accepts, and is at work.
SALTER, ERNEST J. B., Quasqueton, Io., to Petersen. Accepts.
STRAIN, HORACE L., associate pastor New England Ch., Chicago, Ill., accepts call to Decatur.

Ordinations and Installations

BLOOMFIELD, GEO. J., i. Machias, Me., Oct. 17. Sermon, Prof. C. J. H. Ropes; other parts, Rev. Messrs. H. F. Harding, H. E. Lombard, C. D. Crane, H. N. Pringle.
BLANKS, JAMES L., o. Buffalo Gap, S. D., Oct. 23. Sermon, Rev. W. H. Thrall.
FOSTER, RICHARD, and LEE, H. A., o. Mountain Home, Idaho, in connection with the meeting of the state association. Parts, Rev. C. W. Luck, Dr. Neale, R. B. Wright.
HOTZE, WM. H., o. Norway, Me., in connection with the Oxford Conference. Sermon, Rev. Arthur Varley; other parts, Rev. Messrs. B. S. Rideout, J. A. Waterworth, T. D. Davies, Chas. Harbutt and W. E. Brooks, D. D.
McCOMAS, HENRY C., o. and i., Trinity Ch., N. Attleboro, Mass., Oct. 26. Sermon, Rev. J. J. Woolley; other parts, Rev. Messrs. John Whitehill, W. S. Fritch, C. A. Ratcliffe.
PINKNEY, CLARENCE W., Chicago Sem., o. Eagle River, Wis., Oct. 16. Sermon, Dr. H. W. Carter; other parts, Rev. Messrs. S. M. MacNeill, J. W. Helmuth, J. L. Smith, W. H. Chandler and Geo. Jones.
QUINT, JOHN H., i. Falmouth, Mass., Oct. 24. Sermon, Rev. John A. MacColl; other parts, Rev. Messrs. M. C. Julian, C. H. Washburn, H. L. Brickett, J. J. Walker, B. H. Weston, C. A. Breck, E. B. French, H. K. Craig.
THOMAS, W. ARTHUR, i. Trumbull, Ct., Oct. 9. Parts, Rev. Messrs. C. F. Stimson, N. T. Merwin, H. L. Slack, W. F. White and E. G. Fullerton, D. D.
THOMSEN, LUDWIG, Yale Sem., o. Park City, Utah, Oct. 17. Sermon, Rev. E. I. Goshen; other parts, Rev. Messrs. George Ritchie, S. H. Goodwin and C. T. Brown, D. D.

For Sick Headache

Take Horford's Acid Phosphate.
Dr. H. J. WELLS, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

ARE YOU OUT OF PAPER?
YOU CAN BE SUITED AT
WARD'S
STATIONERY STORE
49 FRANKLIN STREET
(Over 300 varieties. 15c to \$1.00 per pound.)



Oats were already in cultivation before the Christian era. It is believed that the ancient passover cakes of the Hebrews were made from fine oatmeal, because of its nourishing qualities.



On August 13th, 1695, appeared an advertisement in the London Gazette, that water gruel (oat meal) was always ready at the Mansion Coffee House in Cornhill, every morning, where as much as five gallons of it were consumed daily.



A food is made of gruel called Flummery in Scotland and Susan in South Wales.



In Ireland, oatmeal is mixed with Indian meal and stirred in boiling water, making a dish called "Stirabout."

H-O (Hornby's Steam Cooked Oatmeal)
is an improvement over all previous oat-foods, the rugged strength-giving quality of the oats being retained in a delicious, appetizing breakfast cereal.

"It mixes better with cream."



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BOSTON, NEW YORK
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Main Office & Works at Kendall Green, Mass.
All Sizes. Latest Improvements. Fair Prices.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 26

Miss Miriam B. Means, presiding, read Ps. 18 and other selections, taking as the keynote of the meeting, "In quietness and confidence shall be your strength," wonderfully exemplified in the recent experience of missionaries in great peril. A letter was read from Miss Abbie Chapin of Tung-cho, who remains in Peking to do what she can in re-establishing the work.

A letter from Miss Fanny E. Griswold described the Bible woman who assists her at Maebashi, Japan. She is a graduate of the Kobe Bible School and of the Osaka Girls' School, and has been a Christian since she was fifteen years old, being one of the first in her native town to be baptized. She travels with Miss Griswold, assisting in the various meetings held on these tours and making many calls, which often result in family meetings. She is able to visit homes which the missionary cannot enter because of lack of knowledge of the customs and thoughts of the people, and is most useful in the city as well as in touring. In this special field there are five graduates of the Kobe Bible School doing good work, two of them as pastors' wives. Groups of Christians all over this province of Joshu are visited and encouraged.

In one place many of the believers are charcoal burners, and live hidden away in the mountains. One old grandmother, bent nearly double, deaf and who cannot speak so as to be heard three feet away, gives time, strength and substance to the Lord, calling upon the people and inviting them to special meetings, and even visiting neighboring towns, a real mother in Israel.

Details of the program for the approaching annual meeting of the board, to be held Nov. 7 and 8 in the Old South Church, Boston, were given.

DIFFERENT children have different powers of digesting milk. Fed with the same milk, one child may thrive and another may not. Mellin's Food can be mixed with fresh milk in the proper proportions to suit different individual cases.

AN OBJECT LESSON.—We see it constantly stated that furniture is remarkably cheap in this age, but no better object lesson of low values in furniture could be desired than is taught today by the advertisement in another column entitled Watteau Sofa, over the signature of the Paine Furniture Company. It describes the features of one of the finest parlor sets on the market this season and the cost of the entire set complete is only \$175. A dozen years ago it would have cost nearer to \$300.

HOW ARE YOUR NERVES?—If they are weak and you feel nervous every night and can't sleep and rise in the morning tired and your blood is poor. Your nerves depend upon rich, nourishing blood. Hood's Saraparilla makes the nerves strong by enriching and vitalizing the blood. It gives sweet, refreshing sleep and completely cures nervous troubles. Begin taking it today.

NAUSEA, Indigestion are cured by Hood's Pills.

GOLD AND SILVER
The latest Productions in Fine Jewelry and in Wedding and Family Silver

FOSTER & CO.,
32 WEST STREET, BOSTON.

Rheumatism Cured!
Foot Kept Warm
Dr. Arthur's Sulpho Antiseptic Insoles
cure Rheumatism, prevent colds, etc. No odor from perspiration. Feet kept in perfect condition. Ladies should not be without them. Sulphur is the greatest preventative of disease, all the medicinal qualities are absorbed by the feet and carried to all parts of the body. These pads were the first "Fit Insole" and men's shoes. Send for circular and testimonials. Enclose 50 cents and size of shoe. Money refunded if not satisfactory.

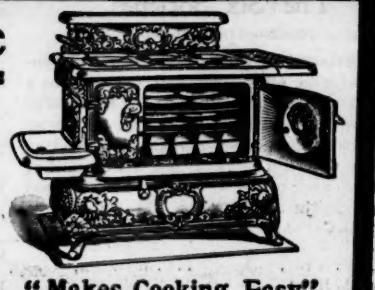
THE SULPHO INSOLE COMPANY, 548 State Bldg., Chicago.

THE CONGREGATIONALIST (CHRISTIAN WORLD NUMBER)

Bakes Twelve

Pies At Once

The Glenwood Home Grand range with asbestos lined oven, and two oven shelves, bakes three rows of food evenly at once. The Asbestos Lining triples baking capacity and saves coal.



"Makes Cooking Easy"

GLENWOOD

The Glenwood Agent has them.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Cott, Secretary; Rev. Elwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY SOCIETY, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobh, D. Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY—Contributions used only for the Society. Rev. George M. Bowles, D. Secretary and Treasurer; W. W. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 701 Sears Building. Apply for aid E. B. Palmer, 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. W. H. Brewster, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: "I bequeath to the 'Trustees of the National Council of the Congregational Churches of the United States' (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States."

THE CONGREGATIONAL BOARD OF PASTORAL SUPPORT, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vine and Hawley Streets. Provides national school and support to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$_____, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 11-17. A Decision for Christ. Luke 14: 25-33.

If the admiration and good will towards Jesus Christ existing in the world could be crystallized into decisions for him, what a large accession would be made to his followers. This is not an age of antagonism to Jesus, but rather of growing appreciation of the greatness of his character and the wonder of his life, but men are slow to plant themselves squarely and fairly on his side. O, if we could only bring to bear upon these well-disposed persons an influence which would stimulate their wills to action and make them do what in their hearts many of them know they ought to do!

A decision ought to be made in the interests of honesty. Jesus never was content and never will be with a certain indefinite friendly attitude toward him. His word is, "Follow thou me." He is seeking, not men in the mass, but John and James and Andrew. Is it quite fair to evade the simple, searching test which he has always laid down as a condition of entrance into his service? At heart you are not quite honest when you take refuge in your kindly instincts toward him and never once actually make that definite, personal surrender which he demands.

The decision should also be made in the interest of peace. Perplexed Pilate moaned, "What shall I do with Jesus?" "Try Herod," his cowardly nature suggested, "try the instincts of the mob, appeal to Jewish pride, do anything that will make it unnecessary for you to pass the final judgment." At last he had to settle the question himself. So it will ever be. No lasting peace will come until like a man you have faced the issue. There is a time for deliberation, but after every possible aspect of the case has been thought through there comes the time to act. You may be in doubt up to the morning of election for which candidate you will vote, but if you are going to do your duty as a citizen you must decide, and in making the decision touching Jesus Christ, as in making every other decision in

life, it is well to remember that no question is ever settled until it is settled right.

This subject has its application to our daily life, which is a series of decisions on little and large matters. We cannot do our work or fulfill our human relationships without making decision after decision, and it is just at this point that we are to ask constantly, Are we deciding for Christ? That is all that Mr. Sheldon is trying to secure in his emphasis of the idea that we should do what Jesus would do, or what he would have us do in his place; and whether we follow Mr. Sheldon or no in all of his ideas, we ought to be willing to put this principle of action into the midst of our daily life. Try it.

The Church Prayer Meeting

Topic, Nov. 4-10. Lessons from the Gospel by James. Jas. 1: 1-11; 2: 14-26; 5: 7-20. Make religion practical. Illustrate and prove faith by service. Conquer sin by penitence and humility. Endure to the end.

[For prayer meeting editorial see page 637.]
Missionary Topic: Problems of Home Support. Mal. 3: 1-10; 2 Cor. 8: 1-15.

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BETTMER-BAUMAN	Pittsburgh.
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An Armenian Girl of 17, knows little English, wants position in good family for small pay. Apply H. M. Allen, 14 Beacon St.

Wanted. A position as bookkeeper or secretary. Recommendations furnished. Address Miss F. H. A., care Rev. D. W. Waldrup, 14 Beacon Street, Boston.

Young Woman in a Boston College wishes to work her board, would care for children, sew, be companion to invalid or do writing. Address Student, office of The Congregationalist.

Companion. Position desired as companion to an invalid or old person. Patient and attentive care promised. Best of references given and required. Address Miss S. H. C. Whittemore, Ct.

A Home Missionary of experience wishes to correspond with the most needy, difficult and hopeful missionary field, with the view of work among them. Address X, Care The Congregationalist.

Rooms and Board. On Andover Hill, in a house near the schools and electric cars, a lady wishes to take into her family two ladies or a gentleman and his wife. Address 173 Main St., Andover, Mass.

Evangelist. An evangelist who would like to spend two weeks in revival work in New Orleans during January, 1901, may secure an engagement with Central Congregational Ch. Address A. L. DeMond, 222 S. Roman St., New Orleans, La.

Parson. Any poor large country church, willing to do its part, can engage the services of a strong, brilliant preacher for a short time, excellent pastor with best of references for a mere nominal salary. Address Carlton Rodgers, Room 71, 27 School Street.

Wanted. In a minister's family near Bowdoin College, a capable, reliable woman to assist in general housework. The right person will be considered a member of the family and receive fair compensation. Address, with references, M., 254 Maine St., Brunswick, Me.

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MOLLER'S OIL always gives satisfactory results because of its perfect digestibility and the fact that it may be taken continuously without causing gastric disturbance.

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HERE is an exceptional opportunity for you to become a subscriber to HARPER'S MONTHLY MAGAZINE. It is only open for a short time, as on December 1st the MAGAZINE will be restored to its former price—\$4.00 a year, 35 cents a copy.

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In this book Miss Rayner follows her great successes in the field of historical romances of the colonial period with an even greater and more thrilling novel of Southern life twenty-five years ago.

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SMALL, MAYNARD & COMPANY, - BOSTON

Where Coeducation Should Begin

A thought which came repeatedly to the front at the Smith College silver jubilee was that co-ordinate education is for the college, coeducation for the university. President Hadley emphasized it:

There is a strong tendency at the present day toward the ideal of co-ordinate education rather than coeducation in the collegiate instruction of men and women; and it is noticeable that just when this paramount necessity for collegiate life ceases—when the student reaches a stage where the training is technical and professional rather than general—the necessity for separate education of men and women seems to cease. In our graduate and professional schools, whose members have already enjoyed their college life, the facilities for instruction are the one thing of dominant importance, and in such schools there seems to be every reason why men and women should be given the opportunity to use those facilities as far as possible side by side.

So did President Low:

There exists now in Columbia University a college for women and a college for men; and these two occupy precisely the same relation to the educational system of the university.

So did President Taylor of Vassar:

We talk always of women's colleges and not of women's universities, save as some voice, a man's, is raised in behalf of a great university for women. Nothing is less needed. Woman's colleges have met a need, and it will grow greater as our American life becomes more homogeneous. But there is no need of a university for women.

This may be accepted, therefore, as the ideal of these responsible educators—a separate but co-ordinate college course for men and women, training for character and success through character, and a common ground of opportunity in the work of preparation for the special tasks of life.

St. Louis Echoes

The ministers of Boston and vicinity heard brief but stirring addresses on Monday from a number of persons present at St. Louis. Dr. C. H. Daniels presided. Secretary Smith dwelt upon Chinese matters, which are in his particular field; Dr. Dunning felt that a new impetus had been given to the work of the Board in a recognition that "missions" are no longer a department of the church but an integral element of national life. Dr. N. Boynton believed that the Board was never more strongly entrenched within the churches. His suggestion that an "institute of Americanism" be opened for returned missionaries through which they might gain accurate information concerning changes of thought and spirit in this country was applauded. Secretary Mable of the Baptist Foreign Board indicated the reasons for hope in the larger outlook for missionary enterprises. The representatives from the fields were warmly welcomed. Rev. G. H. Ewing of China, Rev. E. P. Holton, Ceylon and Rev. J. C. Perkins, Madura, spoke earnestly. Mr. Ewing's tribute to the fine qualities of his martyred collaborator, Mr. Pitkin of Paotingfu, was touching.

The Christian religion Congregationally administered is the best medicine I know for the Southern problem.—Rev. A. C. Garner.

The Business Outlook

The general business situation as a whole is one offering much encouragement, the industrial position having been distinctly improved by the official ending of the anthracite coal miners' strike. Shoes, leather and kindred products in the East are also in better demand and stronger as to prices. It can be stated here that the distribution of boots and shoes in the country at large is very satisfactory. Wool is also in larger inquiry on the part of manufacturers and holders are a little stiffer in their views. The cotton goods trade is in a measure affected by the weakness in raw cotton, but the goods situation as a whole is one of considerable strength. Winter clothing and wearing apparel at the West and Northwest have been somewhat checked by the unseasonable weather. Better collections are reported in the South and West. Contracts for steel rails thus far are 750,000 tons.

Railway earnings continue to show satisfactory returns in spite of the fact that they now compare with the very heavy tonnage of a year ago. Bank clearings for last week aggregated \$1,730,411,158, an increase of 2.5 per cent. over the previous week, but a decrease of about the same amount from the corresponding week a year ago. As regards money rates, all fears of a pinch have apparently subsided, and the situation, while not exactly as easy as an old shoe, is nevertheless comfortable.

The past week was a very active one in the stock market and the general list of security values scored an important advance. The bull speculation which has been going on in Wall Street is taken to mean that Republican success is being discounted. If so, it will be a fair assumption that on the announcement of Mr. McKinley's re-election there will be very large quantities of stocks for sale and considerable reaction may be looked for. A somewhat different view is entertained with regard to the Boston situation, inasmuch as the discounting process has not been going forward so rapidly as in New York. Moreover, the results of the election in the State of Montana will have a great influence on those stocks owned and controlled in that state by the Standard Oil Company, and it is thought that if the election in that state goes in favor of the Republicans it will mark the real beginning of a sharp upward movement in "coppers."

Our Imperial Numbers

First of the Month Views

The second Christian World issue is offered today and we think will fully justify its advertisement. No claim is made that in the previous number or even in this the IDEAL PROMISE is ACTUALIZED, but that the plan has large promise is evident from numerous complimentary letters.

And here are further indications:

"The Congregationalist has again demonstrated its right to stand in the forefront of religious journalism in anticipating the increasing demand for a brief resume of all that is significant and typical in the progress of the kingdom of Christ throughout the world. Surely the 'thoughts of men are widening' and *The Congregationalist* is widening at once its field of observation and its influence."—Rev. J. R. Nichols, Marietta, O.

"The Congregationalist in the first number of its monthly 'Christian World' has taken a splendid stride in the right way and has set a pace for itself that will keep its friends in a fine state of expectancy each month. Such a policy of expansion should command a greatly enlarged constituency. Old friends will rejoice both in the familiar things they have loved so long and in the fresh features which compel admiration.—Rev. F. B. Pullan, Providence, R. I.

An early View Point will consider the character of *The Congregationalist* for 1901 as sketched in our new prospectus just issued.

Meanwhile NOTE THIS ISSUE.
Note also that we will give this paper free for November and December to new subscribers for 1901, beginning with this number.

And that the subscription price to all such will be \$2, CLUB RATE.

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They have all the qualities in design, workmanship and finish of the best sterling silver, at one-fourth to one-eighth the cost.

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Annual div. dends of 12
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THE DIAMOND STAR OIL CO.
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Money invested with 8
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A LIFE INCOME OF \$1,000 PER YEAR.

If you could assure yourself an income of \$250.00 per year for five years, and from that time \$1,000 per year as long as you live for an actual cash investment of \$1,000.00, would you accept the opportunity? Of course you will say it is impossible, but we have spent both time and money in investigations, and we know it is possible. Several plantation companies, having less than half the acreage of this, closely adjoining, are even surpassing the above figures.

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Par Value of Shares, \$1.00.

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Read the following Actual Facts—Not Guesses—showing why this is one of the finest investments in the world, and AS SAFE AS A BANK:

Our company is less than one year old, yet we have cut, sold, and have ready for shipment over \$30,000 worth of Mahogany and have still standing enough old growth to pay \$25,000 per year for several years to come, with young growth constantly maturing.

Our capital is only \$150,000, which gives the shares an enormous earning capacity. Several plantation companies owning less than half as much property are capitalized for ten times as much and are paying good dividends on their stock.

It requires but \$5,600 to pay 8 per cent on our Preferred Stock. We have been in operation only about nine months, and can show a profit from Mahogany alone for more than \$20,000.

100,000 Rubber Trees will afford a profit of \$125,000 annually. We have planted 500,000 trees and they yield for 50 years after their sixth year.

Have nearly finished planting 100 acres in Chocolate Trees which will yield \$50,000 annually after their third year.

We are also planting 150 acres in Coffee Trees which will yield \$20,000 annually after their third year.

Have already planted 200 acres in Rice which will yield over \$20,000 annually beginning at once.

Have begun planting 100 acres in Vanilla which will yield, after fourth year, \$12,000 annually.

We are 1,000 miles nearer New York than California, where orange groves are worth \$500.00 per acre. Not only can we raise the most delicious oranges, but in addition all the products named above, beside many others.

We can at any time sell a small portion of our Plantation for more than our entire capitalization. A \$20,000,000 railroad, now being built to run near our property, has increased land values many folds since we purchased.

So positive are we that the stock of this Company will earn all that is claimed for it, that we will give a written agreement to exchange at any time this stock for that of other companies in which we are interested, some of which are earning over 24 per cent per annum.

Send at once for prospectus giving full particulars.

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THE NEW SHOE FOR WOMEN

OVER 40 STYLES IN ALL LEATHERS

Buy a pair for your morning walks these crisp autumnal days. You will be fashionably, comfortably and daintily shod. They are the perfection of style, fit, and finish. They are the standard of the world, a perfect shoe at a fair price, and the most satisfactory shoe at any price.

ALWAYS \$3.50 PER PAIR.

SHEPARD, NORWELL & CO. WINTER STREET,
BOSTON.

A. M. A. Nuggets

CLEANED FROM THE SPRINGFIELD MEETING

Too often the "nigger haters" in the South are acclimated Northerners.—Dr. Backus.

Progress does not ride forward on a powder cart but on the gospel of Jesus Christ.—Dr. Hillis.

The measure of a man is the number of wants he has and the number of mouths he opens.—Dr. Hillis.

Thirteen out of the fifteen members of the executive committee were present. Evidently they do not consider their offices a mere sinecure.

Dr. Joseph Cook's portly form loomed conspicuously on the platform Thursday evening and his voice has lost none of its old-time sonority.

An effective peroration: "In conclusion I conclusively conclude." Thus the colored brother from Washington wound up his spicy and powerful speech.

Appreciative resolutions appropriate to the death of President Cravath of Fisk and of Dr. Hazen, former recording secretary of the association, were adopted.

"We have listened to the gospel of Jesus Christ in accents of Roger Williams and John Wesley," said President Noble, after the Baptist and Methodist brethren had spoken.

"Transportation Committee," was the sign in one of the rooms, and though it remained up for three days nobody asked to be transported either to Siberia or to Botany Bay.

"Men and women," is the form of personal address affected by Dr. Hillis, and for straightforwardness and effectiveness it quite discounts the conventional, "Ladies and gentlemen."

It was Treasurer Hubbard's twenty-sixth consecutive annual meeting, and he isn't sick of them either. But he must be the only person living, now that Dr. Strey has gone, who has such a record.

Invitations were received for the meeting of 1901 from Milwaukee and Oak Park, Ill. The matter was referred to the executive committee in view of the possibility of a joint meeting in Hartford with the American Board.

The Friday morning excursion to Mt. Tom was enjoyed by three carloads of visitors, while "trolleyites" filling six commodious cars saw the important public buildings and attractive streets of this hospitable city and its environs.

Ex-Mayor Gilmore, the owner of the theater, said that never before did the building hold so many people, and when asked if political rallies did not cause the assembling of a similar multitude, said he wouldn't let the people on such occasions stand in the aisle. Apparently he is a discriminating householder.

When the Jubilee Singers sang for the second time, at Dr. Noble's request, "Were you there when they crucified my Lord?" one of their most tender harmonies, he remarked that no one ever applauded that song, but the hush all over the hall as it was rendered showed how it touched Christian hearts.

The amiable and capable chairman of the transportation committee relieved the tedium of his multifarious duties by beguiling prominent gentlemen present to write their names in his Springfield Book. Dr. Ward of the *Independent* appended to his signature this characteristically hopeful observation, "The Lord reigns, and the devil hasn't got all the umbrellas."

When General Morgan, after describing the Baptists' method of holding missionary meetings, was asked if they attended as well at the end of the week as at its beginning, he replied that he thought they did, whereat President No-

ble remarked, "They are probably all then Seventh Day Baptists," to which the ready Doctor replied, "We are Baptists every day in the week."

A carload of Mt. Holyoke students came down Wednesday evening, and their bright faces and light gowns drew many admiring glances to the first balcony, where also sat, on the very first row, three cute little darky pickaninnies, guarded by a stalwart Negress; they sat the session out. The presence in the audience of so many Negroes that night was a tribute both to the A. M. A. and to Booker Washington.

Hartford theological students were there in good numbers one day, seminary exercises being discontinued for that purpose. Three or four of their professors were in almost constant attendance, while Professor Ryder of Andover and Professo. Stevens of Yale represented their respective institutions. It really looks as though theological professors were getting to be fond of missionary meetings.

The Bicycle and the Native Preacher

BY REV. JUSTIN E. ABBOTT, INDIA

With the invention of the present form of the bicycle came its immediate appreciation by the missionaries of India as an evangelistic agency. It is only a slight exaggeration to say that it would be difficult to find any of the younger generation of missionaries, men or women, who are not preaching the gospel by the use of the wheel. With good main roads and well-trodden and smooth footpaths, there are but few villages in the plains that are impossible of access on this wonderful little machine.

What is true of the missionary would also have been true of the native evangelist if the price of the bicycle had not been prohibitive. To seat an evangelist whose salary was \$3 to \$5 a month on a bicycle costing \$50 to \$100 did not seem economy, especially in days when repairing was difficult. But times are changing, cheap bicycles are now to be had and good second-hand ones are in the American market at \$10 to \$15 each.

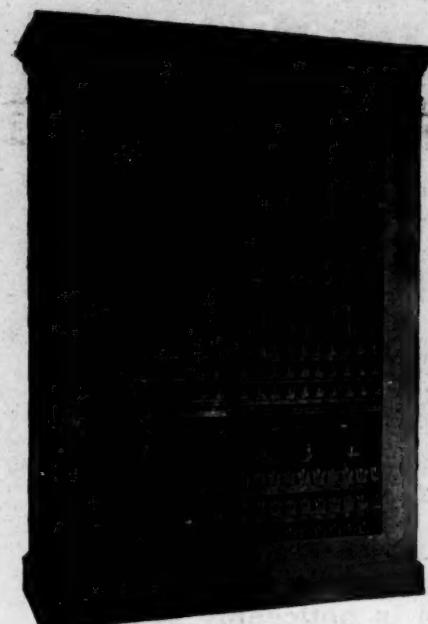
The day when our native evangelists can visit four times as many villages as when going on foot, and preach to four times as many souls when less wearied by their long walks in the heat, is therefore now in sight. Indeed, it is now a question whether it is not false economy to permit those wearying walks or slow riding in the bullock carts, when with the bicycle the native preacher could cover far more ground and be fresher in body and mind for his spiritual work.

At any rate, the time for the change has come, and donations of second-hand bicycles, put in good condition, will be very acceptable to those missionaries in India who realize their value as an evangelistic agency for their native preachers. Arrangements have therefore been made with Mr. C. E. Swett, business agent of the American Board, 14 Beacon Street, Boston, to receive and forward them to its missionaries. As the cost of sending a bicycle to India is \$5, it would be a gracious act for donors to add that amount to their gift. The demand for such bicycles is likely to be large. In my own field I can put a dozen into immediate use.

Enthusiasts of the wheel who are changing to the latest pattern, and those, on the other hand, whose enthusiasm has cooled, have now an opportunity of solving the problem of what to do with their old bicycles by sending them on errands of mercy to foreign lands, to be there the swift messengers of the gospel of peace.

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Plymouth Congregational, Minneapolis, Minn.	540
Kenwood Evangelical, Chicago, Ill.	480
Mr. Moody's Church, Mt. Hermon, Mass.	288
Plymouth Congregational, New Haven, Conn.	420
First Congregational, Oakland, Cal.	900
Clinton Avenue Congregational, Brooklyn, N. Y.	720
First Congregational, Hyde Park, Boston, Mass.	720
Plymouth Congregational, Seattle, Wash.	540
Second Congregational, Waterbury, Conn.	600

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Our regular excursion tickets cover every expense of travel both ways, and give the holders entire freedom on the Pacific Coast, with reduced rates at the leading hotels.

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Oats re-
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HALL & RUCKEL, NEW YORK.

Men and Their Doings

President Loubet of France is reported to be the most popular president France has had in thirty years.

Albert Spicer, M. P., the well-known English Congregational layman, failed of re-election to Parliament.

Rev. F. B. Meyer has been to Sweden attending a conference of Liberal Lutherans, Free Church pastors and Sunday school workers.

President Kruger, before sailing from Lorenzo Marques for Europe, telegraphed to his wife in Pretoria: "Blessing. Trust in the Lord. He rules. Ps. 91."

General Booth counseled the Salvation Army workers in Great Britain to have nothing to do with the recent parliamentary contest, save voting, if they could.

Dr. Freemantle, Dean of Ripon, will give the William Belden Noble lectures at Harvard this year, his theme being The Bearing of Christian Ordinances on Social Progress.

It is said of the late C. C. Everett, dean of the Harvard Divinity School, that during the last thirty years he probably never knew a day of perfect health, and yet he went serenely on about his work as if he were well.

John D. Rockefeller, Jr., has built a spacious five-story structure in New York, to be used as a social settlement in the Tenth Avenue district by the members and workers of the Fifth Avenue Baptist Church, of which he is a member.

Frank T. Bullen, author of *The Cruise of the Cachalot*, is writing a fascinating autobiography for *The British Weekly*, in which, under the title *With Christ at Sea*, he describes his efforts to maintain during a seafaring life the religious faith and life of his youth, in which task he succeeded, winning others to a like life while saving his own.

The emperor of Austria has recently sharply disciplined the Roman Catholic archbishop of Sarajevo, who in a recent speech expressed the hope that Bosnia would be incorporated with Croatia at the earliest possible date. The emperor instructed the chief of the cabinet to inform the archbishop that he would be expected by him to abstain in the future both in word and deed from interference with Austrian political questions.

Frederick Garrison in *The Speaker* and Marcus Dods, D. D., in *The British Weekly*, reviewing Theodore Roosevelt's *Oliver Cromwell*, speak highly of it. Dr. Dods says it merits praise as literature, as an independent and well-grounded judgment on the character and policy of Cromwell, and because of the constant illustration of the entire movement by comparison with the American and French Revolutions, and with the Civil War in the States.

Hon. Carl Schurz has resigned the presidency of the National Civil Service Reform League lest his advocacy of anti-imperialism and opposition to the Administration militate against the league because of his official connection with it. And Marquis Ito, the new Japanese premier and party leader, has resigned two important posts in connection with the imperial family lest he too be considered as lacking in freedom to act for the people as well as the mikado's good.

The Ministerial Union, of which Rev. W. J. Batt of the Concord Reformatory is a leading spirit, met last week at Ayer. Bishop Mallalieu gave a strong address on temperance, urging especially co-operation with the Catholic clergy and organizations. A discussion of the Twentieth Century Church formed the general theme for the day.

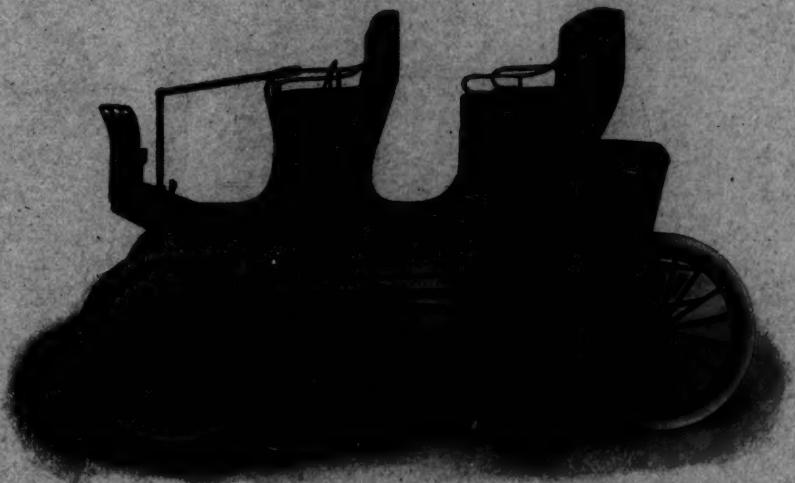
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sure provision for a nice income. We have proof that many others are *thinking* of the same wise course, but some will wait till they must pay \$90 per share or do without it.

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in April, Easter at Jerusalem, Turkey and Greece in May.*

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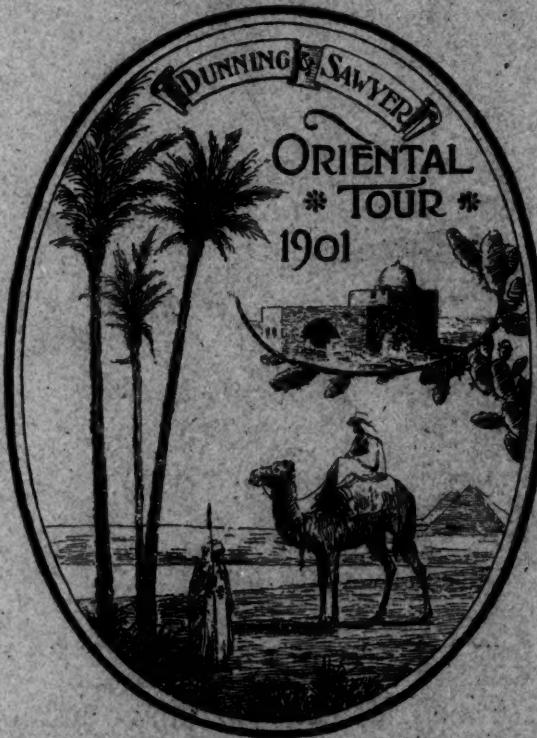
Egypt

Alexandria
Cairo
Three Weeks on
the Nile
Denderah
Abydos
Karnak
Luxor
Edfou Philae

Greece

Athens Eleusis
Marathon
Olympia
Corfu

Dalmatia



Palestine

Jerusalem
Bethlehem
Jericho
Dead Sea
Hebron
Nazareth
Sea of Galilee
Damascus
Baalbec

Turkey

Smyrna
Ephesus
Dardanelles
Constantinople

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